The Canadian Jewish News

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Irving scheduled to talk

KITCHENER —

National Jewish groups are bracing for another visit to Canada by British revisionist David Irving, who claims that the number of Jews killed in the Holocaust has been greatly exaggerated.

Organizers here say they have already sold 60 tickets to a scheduled appearance by Irving on Nov. 14 at a hotel in nearby Milton.

Irving's trip to Kitchener is being paid for by Michael Rothe, a local German-born businessman and supporter of pro-Nazi publisher Ernst Zundel.

B'nai Brith Canada and Canadian Jewish Congress say they will monitor Irving's movements.

CJC seeks new charges

By PAUL LUNGEN

TORONTO —

Only days after the Supreme Court of Canada struck down the "false news" law, wiping out the conviction and nine-month jail sentence of Toronto publisher Ernst Zundel, Canadian Jewish Congress laid a formal complaint with police against the Holocaust-denier, asking he be charged with promoting hatred against Jews.

The complaint arose as a result of interviews Zundel gave in the immediate aftermath of the decision. Speaking in his "bunker" to television reporters and later on a radio talk show, he defiantly promised to continue presenting arguments that the Holocaust never occurred.

"Congress will no longer allow the likes of Ernst Zundel or anyone like him to spread hatred against our community and we will do everything in our power to stop it," said David Satok, Ontario chairman of community relations.

"As far as we are concerned, Holocaust denial is anti-Semitism," added Gerda Frieberg, chairman of Congress' Ontario region.

Frieberg, Satok and Bernie Farber, Congress' national director of community relations, met with police at Toronto's 51 Division earlier this week and presented Staff Inspector Stan Shillington with video and audio tapes of Zundel's news conferences.

Farber said police are now obliged to investigate the complaint and report their findings to the attorney general, who has the power to authorize a prosecution under the Criminal Code's anti-hate provisions.

B'nai Brith Canada, which like Congress had been an intervener in the case at the Supreme Court, also urged that new charges be laid.

Ontario attorney general Howard Hampton, who expressed the government's disappointment in the court's decision, said it was too early to reply to such requests.

He said, however, that there is a need for a Criminal Code provision against the spreading of lies and that he would raise the matter of a "Charter-proof" section to deal with the issue when a federal/provincial meeting of justice ministers is held in October.

Hampton said police remain concerned over "altercations and serious social unrest that could result from Zundel's sort of activities."

Federal justice minister Kim Campbell said she would review the judgment to determine if a replacement section is needed. "Unfortunately, one of the price tags of freedom of speech is that people are going to say false, objectionable and disgusting things to hurt other people. I'm sure bigots will take encouragement from this."

Zundel had been charged with wilfully spreading information that he knew was false and that was likely to result in a harm to the public interest in social and racial tolerance.

The charges were originally laid in 1983 by Sabina Citron, a founder of the Canadian Holocaust Remembrance Association (CHRA), after she failed to obtain the needed consent of then Ontario attorney general Roy McMurtry to proceed under the Criminal Code's hate promotion section. The Supreme Court has upheld the constitutionality of that provision.

Ernst Zundel

See Supreme Court page 5

The "false news" charges arose out of the publication by Zundel of a 32-page pamphlet, *Did Six Million Really Die?*, which claimed the Holocaust was a hoax perpetrated by an international conspiracy of Jews to extract massive reparations from West Germany.

A conviction in 1985 was overturned on technical grounds and a new trial ordered.

A jury convicted Zundel a second time in 1988 and he was sentenced to nine months in jail, but the German-born landed immigrant appealed the case, eventually to the Supreme Court, arguing the false news law violated the Charter guarantee to freedom of expression and was too broad and vague.

The High Court agreed.

Despite that outcome, Congress spokesman Manuel Prutschi said "the [court's] decision in no way exonerates Zundel and is not a licence for him to get back to business at usual.

"We regret that at least one of the four [majority] judges did not see the case from the very moving and sensitive perspective of the three dissenting judges," he added. "Then we would have had a totally different result."

B'nai Brith spokesman Marvin Kurz, who along with lawyer Mark Sandler argued the case in the Supreme Court, said that "what is needed now is for the government of Ontario to show its commitment to eradicating bigotry by charging Zundel for inciting hatred against Jews."

He said that as a result of the case, "everybody now knows who Zundel is. I feel he has been exposed before the Canadian people. Two juries found him [guilty] as a fraud artist."

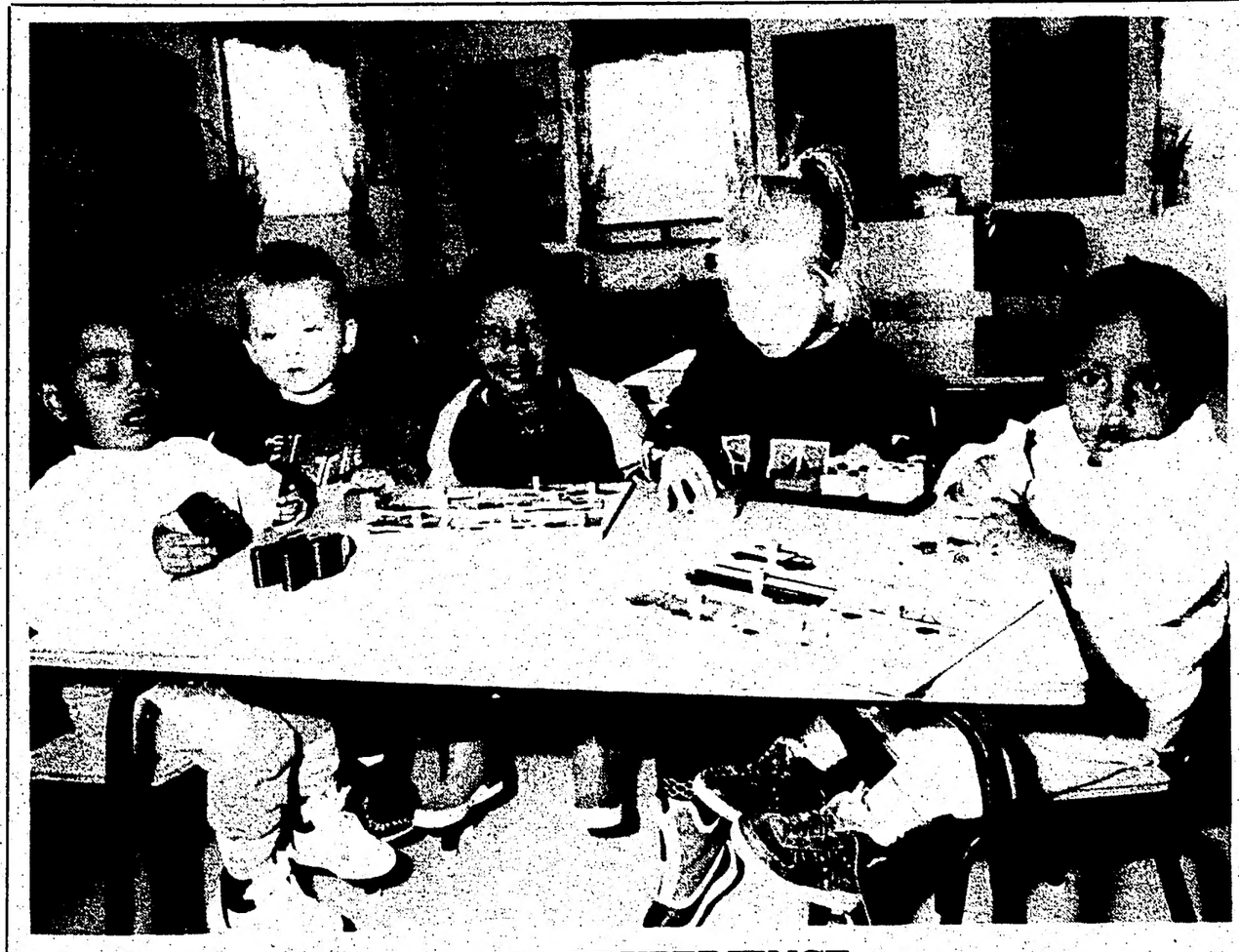
Citron said she was shocked by the court's decision. "In an age where minority rights are finally being recognized, this decision represents a retrogressive step," she said.

"The Supreme Court has given the green light to the most extreme racists in Canada who can now take their cue from Zundel," said CHRA chairman Helen Smolack.

Farber said that despite the court ruling, the charges against Zundel "put him out of commission for seven years."

The Canadian Civil Liberties Association, which had intervened in the case to argue against the law, supported the court's decision.

"It was not possible to have a happy outcome to this case," said Alan Borovoy, general counsel of the CCLA. Speaking to *The Globe and Mail*, he said "a creep like Zundel will try to portray this as a vindication of his malevolent obscenities. On the other hand, I have to say the judgment was correct."



COMMON EXPERIENCE

Children of Ethiopian and Russian immigrants share a common experince at a Na'amat Israel day care classroom in the centre of their trailer camp. See story, page 3.

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Canada

JNF emissary Yardeni leaves Ontario post

By MOURA WOLPERT

Yigal Yardeni

HAMILTON —

Looking back over his three years as the JNF's regional emissary for the smaller communities of central Ontario, Yigal Yardeni is gratified that his goal of "spreading the message of JNF" into as many Jewish communities as possible, down to the very smallest, has been fulfilled.

When he arrived in Hamilton in the late summer of 1989, it was to open the first regional office here. The recession was deepening, fundraising was difficult and the first year, as he confessed recently to over 100 friends and supporters at a farewell brunch at the Waterdown home of Jacqueline and Danny Snajdman, "was not too successful."

Yardeni and his wife, Eve, have since left Canada for Manchester, England, where he will set up a new JNF office.

"The turning point came," Yardeni told guests, some of whom had come from Toronto, London and Montreal, "with the first 'mega (JNF) mission' to Israel. From then on, we went from strength to strength."

Regional representation on these missions was "very large," with some participants coming from places as far as Thunder Bay and Sault Ste. Marie. For many, said Yardeni in an interview at his office prior to his departure, it was their first opportunity "to see Israel through the JNF."

Yardeni travelled extensively throughout the region, often in severe winter weather, bringing a breath of Israel and the message of the JNF to remote and sometimes tiny communities consisting of a mere handful of Jewish families.

Wherever he went, he distributed "blue boxes," established a JNF contact for tribute cards and other contributions, instituted Tu b'Shevat campaigns and won friends and volunteers for JNF.

He supplied religious schools with JNF educational material and saw to it that all of them, especially the region's three day schools in Hamilton, London and Kitchener, would place "great emphasis" on the work of the JNF in Israel.

Yardeni also organized nine Negev Tribute Dinners in the region's three major communities, Hamilton, Windsor and London, with the latter community's 1990 dinner being the first after a 34-year lapse, while in Kitchener-Waterloo he laid the ground work for the community's first Negev Dinner in the near future.

"A good shaliach [emissary] first of all has to identify with his mission and secondly," explained Yardeni, "he must be dedicated to his cause."

His efforts have resulted in an increase in JNF contributions of "probably more than 50 percent, a very substantial increase," he noted with satisfaction.

[Cont'd. on page 19]

Israeli CEO takes over as Vancouver JNF shaliach

By MAURICE LUCOW

VANCOUVER —

The chief executive officer of an Israeli business firm is taking a leave of absence for a couple of years to serve as Jewish National Fund shaliach in Vancouver. He succeeds Kami Robinson who returned to Israel last month.

Israeli-born Gideon Shavit, 46, helped found Rotem Industries in the Negev and became president in 1982. Rotem works with research institutes and commercial firms to develop industries suitable for southern Israel. Rotem established the Negev region's first viable high-tech industrial park, a technology centre and with government aid, provides opportunities for immigrant scientists to commercialize their ideas.

Shavit says he was mainly involved with the marketing aspect of his company and he feels this will be a big help in his work for the JNF. "A shaliach here," he said, "is also a marketer, explaining the work of the JNF and working with the community. You try to explain, educate and do fundraising for Israel. It's not such a big change from what I've been doing."

Shavit first became interested in Vancouver when he attended Expo 86 with an Israeli business delegation. The shaliach then, Dov Efron, explained to him that the JNF emissary here is not only the representative of the organization but also serves informally as consul, because there's no Israeli consulate in Vancouver.

"I wanted to do something else in my life. I thought it would be very nice, and important, to serve in the world Jewish community," he said in explaining why he accepted the JNF's offer to come here.

Shavit got his BA from the Hebrew University and an MA in business administration. He worked as chief accountant at Ben Gurion University and later as an economist for the Bank of Israel, before getting involved with Rotem.

Shavit is a reserve major in the IDF, following the tradition of his predecessor, who was a colonel, and Robinson's predecessor, Yehuda Levy, who was also a colonel. Levy is now publisher of *The Jerusalem Post*.

Shavit says he is currently busy preparing for the High Holidays campaign and will then start planning local JNF programs. He has two goals: to help Israel and new olim by developing the infrastructure for finding new jobs; and to develop the British Columbia Forest in the Galilee — a project launched during Robinson's tenure.

Jewish Agency plays key role in rescuing Jews, says Dinitz

By BEN ROSE

TORONTO —

Jews being carried on the backs of other Jews from the mountains of northern Ethiopia; Jews sitting on their suitcases in the republic of Uzbekistan, waiting; Jewish children being spirited to Israel from Yugoslavia.

These were the pictures painted here recently by Jewish Agency chairman Simcha Dinitz who said drama is still rife in Jewish life even though Entebbe and Operation Solomon are over.

There are still 300 Jews in northern Ethiopia so isolated that no one can reach them by road. "Starting in September we will bring dozens out every week," Dinitz said. "We have arranged for natives to bring them on a seven-day walk to a midpoint where Jews from our agency will meet them and carry them on their backs, or on stretchers, to Gondar, and that will be another seven days of walking."

Simcha Dinitz

"I know these guys, they can do it," he said.

He said he was heartened by approval by the United States of a $10 billion loan guarantee because it would mean that the European community and international financial markets would infuse the Israeli economy.

Dinitz said that in Toronto he felt he was talking to "mishpacha" because of the presence of Phil Granovsky, Julia Koschitzky and Gerry Halbert, all colleagues at the Agency.

A total of 1,200,000 Jews in the former Soviet Union have signed applications to be united with their families in Israel, he said. Of 250,000 Jews in the Islamic republics, 50,000 are already in Israel.

Returning to the rescue of Ethiopian Jews, Dinitz said, "we are coming to the end of one of the most moving chapters in Jewish history. This is an untold story. The heroes of Operation Solomon pale beside the Jews who are bringing our people from the mountains."

A total of 200 children have been rescued from "burning Sarajevo and more are on the way," he said. And 600 adults have been taken out of Yugoslavia from areas so isolated that no roads exist.

One of his most moving experiences recently was to witness the reunification of parents from Yugoslavia with their children in Israel, even though many of the parents had to go back. The intermarriage rate in the Yuogoslav Jewish community is as high as 90 percent, he said, but added: "We have the children. It is more important what your grandchildren will be than what your grandparents were."

Major gifts make up 30 percent of what is raised in the Toronto UJA campaign, said Lawrence Bloomberg, who with Aaron Brotman, chairs the major gifts campaign. Neil Nisker, co-chairman of the general campaign, took part in the program. The campaign will be officially launched on Sept. 10.

UJA Campaign '92

Dinitz spoke to a meeting of major gift canvassers of United Jewish Appeal, Operation Exodus, at the Primrose Club. The audience applauded the announcement that 150 major gifts in the 1993 campaign have already raised $7,500,000, an increase of 20 percent over last year.

The Jewish Agency chairman said that even though the number of olim coming to Israel is down to 5,000 a month now, there are Jews in the mountainous republics of the former Soviet Union still awaiting rescue. Jews must become familiar with names like Yekaterinburg in the Ural Mountains, Tbilisi in Georgia, Kishinev in Moldova, the town of Kobe and city of Baku in Azerbaijan, Tashkent in Uzbekistan, Alma-Ata in Kazakhstan and Dushambe in Tajikistan because there are Jews there waiting to join the ingathering.

There has never been a time in Jewish history when Jews did more to rescue their fellow Jews than now, Dinitz said. Any idea that the economic recession should cause a slow-down is unthinkable. "Are we going to say we'll wait until next year to save them?" he asked.

The Jewish Agency chairman, who was once himself a Labor Party member in the Knesset, said the new government in Israel "has a different set of priorities" and he expressed confidence that it would improve the absorptive capacity for new olim, thus increasing aliyah numbers.

Winnipeg CJA planning most 'exciting' campaign

By MYRON LOVE

WINNIPEG —

This year's Combined Jewish Appeal (CJA) campaign may well be the most exciting Winnipeg has ever seen.

"We aim to make CJA the place to be," says Sheldon Zamick, the campaign director.

The campaign kick-off is scheduled for Sept. 10, with a performance by internationally known Russian-Jewish comedian Yakov Smirnoff at the Walker Theatre. Zamick reports ticket sales are going strong.

For the over 300 canvassers and some contributors, there will be a special VIP function with Smirnoff before the concert. The function will include dinner at the Westin Hotel and free transportation to and from the show for people who contribute $75. (The regular price for the performance is $18).

Super Sunday, the day the telephones ring, is on Sept. 13 with a follow-up on Sept. 20 for people missed earlier. There will also be a mini-telethon and related events throughout the city during the six-week campaign period which ends in mid-October.

Several events were scheduled for the canvassers prior to Super Sunday to fire them up for the campaign. On Aug. 25, the Women's Division held a day long retreat at Gimli, a beach resort an hour's drive north of the city, where they heard guest speakers Elaine Todres and Marjorie Blankstein.

"It was an opportunity for the ladies to get together in an informal setting to reaffirm goals, develop the campaign and discuss ideas for future projects," says Zamick.

On Sept. 2, there was a special bus tour of the Jewish areas of Winnipeg for interested canvassers. On Sept. 8, Frank Hagelberg, a professional canvasser trainer from New York is scheduled to give three workshops at the Shaarey Zedek Synagogue.

The lively campaign this year is being co-chaired by Mel Lazareck (last year's campaign co-chairman), Ellie Rosenblat and Phyllis Shenkarow with Barabara Kives and Karyn Lazareck co-chairing the Women's Division cabinet.

Zamick reports the aim of this campaign is to raise $3.6 million. The target has been a little higher in previous years and the last few campaigns have fallen a bit short.

"We are trying to significantly increase the amount we raise this year," Zamick says. "We strive to do better every year. We are always working to find new givers."

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Saber's life ends in tragedy

By JANICE ARNOLD

MONTREAL —

There was a terrible irony in Aaron Jaan Saber's death at age 46.

In his eulogy for Saber, one of three Concordia University engineering professors killed as a result of a violent attack at the university, Rabbi Ronald Aigen noted that Saber was born with a congenital heart defect. Doctors in his native London, England, did not think he would live. But he beat the odds.

When he was 12, Saber underwent open-heart surgery in Toronto, where the family had moved. The prognosis was that he would not live past 35.

Once again, he defied the doctors' predictions. At 36, he met his wife Sara and married, a step he had been unwilling to take until then because of his health problems. When his sons Noah, 6, and David, 4, were born, Rabbi Aigen said Saber truly saw them as miracles.

When David was six months old, Saber had another heart operation, which significantly improved his quality of life. "It was his first chance to be able to run with his sons."

Rabbi Aigen said Saber regarded each day as a blessing. He was a particularly devoted father and a loving husband, supportive of his wife's career.

Sara, a past director of the B'nai Brith Youth Organization, is now an executive staff member of Alliance Quebec.

"It's a cruel, bitter irony that Jaan was so tragically, so unjustly, so senselessly cut down by another human being," the rabbi told the more than 400 mourners who filled the chapel at Paperman's Funeral Home.

One of the most touching moments of the service was the reading of a passage from "Noah's Prayer Book for his Daddy's Funeral."

Saber died of wounds Aug. 25, one day after the gun attack in which two of his colleagues, Matthew Douglass, 65, and Michael G. Hogben, 51, were killed. Two others were wounded, one seriously.

Saber, who joined Concordia in 1975, was an associate professor of mechanical engineering.

Rabbi Aigen noted the mutual affection between Saber and his students. "He saw engineering as art and always kept the human aspect in the forefront."

He earned a BSc with honors in mechanical engineering from the University of Toronto in 1969. He was awarded a master's degree in 1971 and a PhD in 1974 in aerospace and mechanical sciences by Princeton University.

Concordia spokesman Laurie Zack said Saber was the recipient of many awards, research grants and consulting contracts and had done work on solid propellant rocket motors. He was a specialist in explosives and toxic waste disposal.

Edit Kuper of the Action Committee for Soviet Jewry told *The Canadian Jewish News* of another irony in Saber's tragic death. Just a few months ago, he had approached the committee to volunteer to counsel engineers who had recently immigrated from the former Soviet Union.

Valery Fabrikant, 52, a Soviet Jewish emigre and an associate professor of mechanical engineering at Concordia since 1979, has been charged with three counts of first-degree murder and two counts of attempted murder, among other charges in connection with the attack.

Saber was a "very warm, engaging man" with a sense of humor that often bordered on the zany, Rabbi Aigen said. He loved debating theological principles and, when he travelled, carried a tallis and tefillin.

The family are members of the Reconstructionist Synagogue.

Two weeks before his death, Saber went to Toronto to visit his mother Rose, "who had played such a large role in helping him succeed at life," Rabbi Aigen said.

In addition to his mother, wife and two sons, Saber is survived by his sister Jacqueline, among other relatives.

In his death notice, his family wrote:

"His life will be reflected in the work of his students, and he will live in the memories of all those who knew and loved this extraordinary man."

A young Ethiopian patient is treated at the pediatric ambulatory department of Meir Hospital, affiliated with Tel Aviv University. [I.P.P.A. photo]

Na'amat aids Ethiopian kids

TORONTO —

"When we were teaching Ethiopian immigrants how to light their gas stoves, can you imagine how nervous we were, knowing that if they did it wrong, they could blow themselves up or be asphyxiated?"

Carmelia Avneri, Na'amat Israel's director of volunteers, is directly responsible for assigning volunteers to work with new immigrants. On a recent visit to Toronto, she described her most challenging undertaking to date — assisting Operation Solomon arrivals from Ethiopia.

Avneri explained that, as the planes landed, Na'amat volunteers were at the airport and every reception area. They waited at the trailer camps with food and a helping hand as each family arrived and was assigned a two-room trailer with a kitchen and bathroom.

Most of the Ethiopians brought in by this operation knew nothing about modern technology, so Na'amat members had — very diplomatically — to teach them how to use the appliances. "Our volunteers took the children into the bathrooms and bathed them in the tubs, so that the parents, who were watching, could learn the routine. There's a lot to teach, and it must be done in the kindest way.

"The Ethiopians are truly loved in Israel. They are so gentle and honest, and so bright. Operation Solomon brought us a wonderful feeling of euphoria. Everyone was thrilled. But after the euphoria wore off, we had to see to it that these people settled well and were happy.

"Of greatest importance, of course, are the children. There are some children that Na'amat has taken into our day care centres who were rejected by other organizations because of their extreme degree of malnutrition and disease. Of course, we had to devote separate facilities to their care.

"But in most cases, in our day care classes, we mix the children of immigrants from every area — Russia, Romania, Ethiopia, Argentina. It's good to have the children learn the lesson that they are all new citizens of Israel together. Then they can carry that attitude home to their families."

Avneri went on to explain that relationships between the Na'amat volunteers and the immigrant families can become very special.

For example, one volunteer, Sarah Levine, took a young Ethiopian couple under her wing in 1985. Eight years ago, their daughter Miriam was born. From the beginning, Miriam loved Levine, calling her "Savtah" (grandmother). Then, Operation Solomon brought Miriam's real grandmother (her mother's mother) to Israel. Soon after her arrival, Miriam climbed onto Levine's lap, wrapped her arms around her neck and assured her "You'll always be my Savtah."

"It's almost awe-inspiring to be part of this historic ingathering of the Jewish people from so many continents of the world. And when we see how the children thrive in our day care, so quickly feeling at home in their new culture and language, whatever their country of origin — we feel very proud of our work."

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Canada

New business journal urging increased investment in Israel

By JANICE ARNOLD

MONTREAL —

While newspapers and magazines across Canada fold or cut back, a new journal is off the presses called *Canada-Israel Business Review*, produced almost singlehandedly by one young woman.

And, when the dust settles, publisher/editor/advertising manager Anne Benzimra expects the inaugural issue of the magazine will actually break even.

Benzimra, a French native living in Montreal for 3½ years, says the goal of the *Review* is "to promote and develop trade and industrial co-operation between our two countries."

Benzimra works as a hasbara (information) officer at the Israeli consulate, but stress that the publication is a completely independent venture, although its goal is, of course, endorsed by the Israeli government.

Benzimra intends to publish the review annually only, which may help explain her success in securing advertisers. Major advertisers include Charles Bronfman's Claridge Israel Inc., Montreal-based Magil Construction Ltd., and real estate developer David Azrieli, who builds shopping centres in Israel.

Benzimra makes no claim that this publication is professional journalism. Most of the "articles" are actually advertising: the space was purchased by the companies. She says she received no other funding for the project.

Among the Israeli firms are Elscint, Bank Hapoalim, Israel Aircraft Industry, Zim Navigation Company and Iscar, a manufacturer of hard-metal cutting tools.

Canadian contributors include Spar Aerospace, Canadair Group of Bombardier Inc., Teleglobe Canada, Pratt & Whitney Canada and Magil.

Other articles describe trends in the Israeli and Canadian economies. Authors include Benjamin Rubin who edits *Communique*, the publication of the Toronto-based Canada-Israel Chamber of Commerce; Louise Leger, first secretary (commercial) at the Canadian Embassy in Tel Aviv, writes about the Canada-Israel trade relationship; and Benjamin Noy, the trade commissioner of Israel in Canada.

Benzimra's collaborater in Israel, Shula Beyer, pens a piece on the new women's chamber of commerce in Tel Aviv, ironically called Ma'an.

The magazine is a full-color glossy, in an 8½ x 11-inch format. Fifteen thousand copies have been printed, which are being distributed through business and trade organizations here and in Israel, through each country's trade ministries, and on El Al's business class.

Its launching is well-timed; Israel's Industry and Trade Minister Moshe Nissim Levy visited Canada this spring in an effort to boost trade and other commercial ties with Canada. Quebec International Affairs Minister John Ciaccia led a trade mission to Israel in May.

The *Review* contains well wishes from federal Industry, Science and Technology Minister Michael Wilson, Nissim (now out of the government), Ciaccia and Montreal Israeli Consul General Itzhak Levanon.

Benzimra, 30, sees the time as ripe for encouraging greater trade between Canada and Israel. "Politicians and business people are aware of the immense potential and manifold opportunities that exist...The recent discussions on bilateral trade which took place at the ministerial level are concrete proof of that."

She believes the massive influx of immigrants to Israel will result in "unprecedented expansion of Israel's economic infrastructure."

Next year's review will include a repertory by sector of more than 700 Israeli and Canadian companies, mostly small and medium-sized, who are interested in exporting.

Benzimra solicited almosted all of the ads herself; all of the Israeli portion was gathered during a 2½-week holiday she spent in Israel.

ייִדיש ווינקל
YIDDISH CORNER

תּרגּומים פֿון ש. ליפשיץ

העניע ריינהאַרץ, די אייגנאַרטיקע ייִדישע לערערין און דערציערין

פֿון חנה קופֿער־בערמאַן

נאָך אַרום 20 יאָר אין דער ביאַליק שול אין טאָראָנטאָ, גייט אַוועק פֿון אונדזער שול אויף פּענסיע די לערערין, העניע ריינהאַרץ, וועלכע איז נישט נאָר געווען די לערערין פֿון יידיש, נאָר דער סאַמע בעסטער ביישפּיל פֿון אַ דערציער פֿון קינדער.

העניע ריינהאַרץ איז איינע פֿון די זעלטענע לערערס, וועלכע האָט ניט בלויז געלערנט אַ שפּראַך מיט אירע שילער, נאָר איז געווען מיט לייב און לעבן איבערגעגעבן דער דערציונג פֿון קינדער. ביי איר איז **ייִדיש** נישט בלויז געווען אַ לימוד, נאָר אַ טייל פֿון דער גאַנצקייט פֿון חינוך פֿון ייִדישן קינד. וועגן העניע האָט געלערנט ייִדיש און ייִדישע ליטעראַטור מיט אירע תּלמידים, האָט זי גלייכצייטיק איינגעפּלאַנצט אין זיי אַ ליבשאַפט צו דער שפּראַך, ווי אויך אַרויס־געבראַנגט די־עטישע און מאָראַלישע קראַפֿט פֿון אונדזער קולטור. זי האָט ביי יעדער געלעגנהייט באַווּיזן צו די קינדער די שיינקייט פֿון ייִדיש לשון און ווי אַזוי מען קען פֿאַרבינדן דעם נעכטן, דעם היינט און די צוקונפֿט מיט אָט דער דאָזיקער שפּראַך. אין אירע קלאַסן איז ייִדיש געווען אַ לעבעדיקע שפּראַך, אויף וועלכער זיי האָבן דיסקוטירט פֿאַרשיידענע פֿראָבלעמען, צי דאָס איז געווען אַ טעמע וועגן היינטיקער יוגנט, וועגן וועלט געשעענישן אָדער משפּחה קאָנפֿליקטן, איז דאָס אַלץ אַרויסגעבראַכט געוואָרן אויף ייִדיש.

דערציען קינדער מיינט באַטראַכטן די אַלזייטיקייט פֿון קינד, און נעמט אַריין נישט בלויז דאָס לערנען פֿון אַ געוויסן לימוד, נאָר אויך די אויפֿפֿירונג און באַציונג פֿון דעם קינד, לגבי זיין אומגעבונג. העניע האָט אַרויסגערופֿן אין די קינדער דעם גרעסטן דרך־ארץ, דורך איר ביישפּיל אַלס לערער און מענטש. פֿון איר האָבן זיי געלערנט וועגן יושר און סענסיטיוויקייט פֿון מענטש צו מענטש און פֿון קינד צו קינד. זי האָט זיי געלערנט וועגן גלייכקייט און מענטשן־רעכט, און וועגן זיין שטאָלץ מיט זייער ירושה אַלס יידן.

כאָטש דער לימוד ייִדיש פֿאַרנעמט נישט דאָס וויכטיקסטע אָרט ביי אונדז אין שול, וווּ מען לערנט פֿיר שפּראַכן, דאָך פֿילט מען די ליבשאַפט צו ייִדיש ביי די קינדער. ביי יעדער געלעגנהייט, דאָרט וווּ ייִדיש איז אַ טייל פֿון אַלגעמיינעם פּראָגראַם, קען מען באַמערקן די ספּעציעלע באַציונג, וואָס די קינדער האָבן צו דער ייִדישער שפּראַך. זייער רעדן און זינגען אויף ייִדיש איז דורכגעדרונגען מיט אַן ענטוזיאַזם און וואַרעם־קייט, וואָס ציט צו די אויפֿמערקזאַמקייט פֿון יעדן צוהערער, צי מען פֿאַרשטייט ייִדיש אָדער נישט. העניע פֿלעגט זאָגן צו די לערער און שילערס, אַז אין יעדן איינעם פֿון אונדז ליגט באַהאַלטן דאָס פּינטעלע ייִד, און מען דאַרף עס בלויז אַרויסברענגען. העניע האָט דאָס טאַקע אַרויסגעבראַכט ביי אירע תּלמידים.

עס גייט אַוועק פֿון אונדזער שול אַ לערערין מיט אַ באַגאַזש פֿון וויסן, קענטניש און איבער־געגעבנקייט, וואָס איז זעלטן צו געפֿינען. דאָס איז אַ גרויסער פֿאַרלוסט פֿאַר אונדז, אירע מיטאַרבעטער, אָבער איבערהויפּט וועט זי אויספֿעלן אונדזערע קינדער, די שילערס, וועלכע וועלן נישט געניסן פֿון דער זכיה, צו האָבן אַזאַ וווּנדערבאַרן וועגווייזער.

אָנערקענונג פֿאַר ייִדיש ווי אַן אינטערנאַציאָנאַלע שפּראַך

ייִדיש, די פֿאָלקסטימלעכע שפּראַך, וואָס מיליאָנען יידן האָבן זיך מיט איר טאָג־טעגלעך באַנוצט פֿאַר דער צווייטער וועלט־מלחמה, איז איצט אָנערקענט געוואָרן ווי אַן אינטערנאַציאָנאַלע שפּראַך.

די אָנערקענונג־איז געקומען מצד דער איראָ־פּעאישער געמיינשאַפֿט. דער איראָפּעאישער ראַט, וואָס פירט אויס די באַשלוסן פון דער געמיינשאַפֿט, האָט דערטיילט דעם דעפּאַרטמענט פֿאַר ייִדיש און עבֿרית ביים לאָנדאָנער אוניווערזיטעט, אַ סטי־פּענדיע אין דער הויך פון $14,000, מיטן אויס־שליסלעכן ציל צו פֿאַרשטאַרקן דעם לימוד פון ייִדיש.

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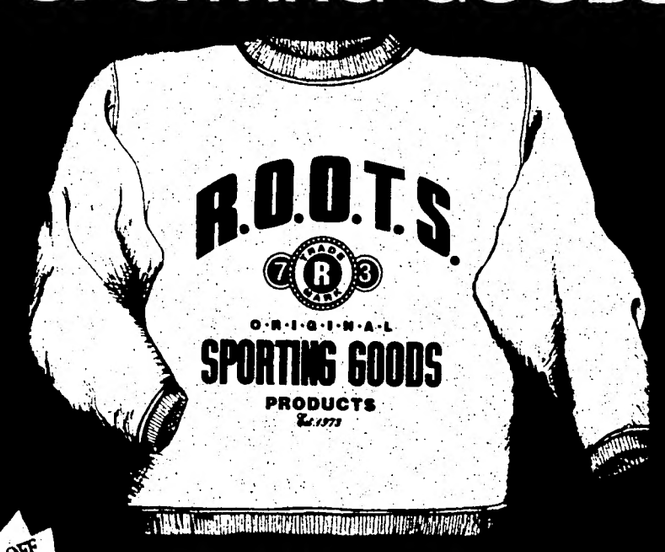

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Joey Felsen (right) and Daniel Levy are new student delegates to the inner committee of the World Zionist Organization.

Network head gets appointment to WZO body

By FRANCES KRAFT

TORONTO —

Joey Felsen, 21, chairman of Network Canada and vice-president of WUJS (World Union of Jewish Students) in North America, has taken on yet another position in which he can make a difference as a Jewish student activist. This summer Felsen became the first Canadian student to be appointed to the inner committee (Vaad Hapoel) of the World Zionist Organization (WZO), the largest Jewish organization in the world.

Felsen, who recently received a BA in political science from York University, is one of only five students to sit on the 98-member Vaad Hapoel. This year marks the first time in 24 years that students have attended the Zionist Congress. In the late 1960s, WUJS was excluded from WZO because of divergent philosophies, Felsen explained.

Other WZO delegates include representatives from Israeli political parties as well as from Diaspora organizations such as World Union for Progressive Judaism, the World Council of Synagogues (Conservative), World Council of Synagogues and Kehiloth (Orthodox), WIZO and B'nai Brith.

Felsen is one of two "independent" student delegates, the other being WUJS chairman Daniel Levy, a recent graduate who made aliyah from England. The three other student delegates are representatives of the left-wing parties (including Labor), Likud and Mizrahi.

As a WUJS delegate to the World Zionist Congress held in Jerusalem in July, Felsen found it exciting to meet with his counterparts from all over the world: the United States, Israel, South Africa, Australia, Italy, Great Britain, Mexico, Uruguay and Belgium.

"We traded a lot of information," Felsen told *The CJN*. He found that, as a Canadian, he had more in common in some respects with students from Britain and Australia than with those from the United States. "The assimilation rate, which seems to be everyone's biggest concern, is not as high in the Commonwealth countries [as it is in the United States]. We feel that it's salvageable. In the United States, you get the impression that they've given up. There are regions where the intermarriage rate is 90 percent."

In his new WZO position, Felsen intends to focus more attention on students, a logical goal, given WZO's mandate of promoting Zionism and encouraging aliyah. "It's the students who've just received their degrees and are ready to start their lives who can pick up and go to Israel," says Felsen, adding that a number of past Network leaders have made aliyah.

Felsen bemoans the loss of "Zionist fervor" in "the average Canadian Jew. People assume that by giving money to UJA, they are Zionists. I would encourage people to go [to make aliyah], but if they're not going, their commitment has to be more than just a cheque. They should be going to see Israel. They should be investing in Israel. Right now there's a perfect market. Just try and take part in Israeli society, even if you're not going to stay there."

Felsen, who returned to Toronto to complete his term as Network chairman, will return to Israel in January to study at a yeshivah. "I want to live there," he says.

Supreme Court rules on Zundel case

In a 4-3 decision released last week, the Supreme Court of Canada ruled that Section 181 of the Criminal Code, the "false news" law, was unconstitutional, thereby overturning the conviction of Toronto neo-Nazi publisher Ernst Zundel. The following are excerpts from the majority and minority judgments.

Justice Beverley McLachlin, writing for the majority:

Neither the admittedly offensive beliefs of the appellant, Mr. Zundel, nor the specific publication with regard to which he was charged are directly engaged by these constitutional questions. This appeal is not about the dissemination of hate, which was the focus of this court's decision in [the Keegstra case]. . . This case presents the court with the question of whether a much broader and vaguer class of speech — false statements deemed likely to injure or cause mischief to any public interest — can be saved under s. 1 of the Charter.

In my view, the answer to this question must be in the negative. To permit the imprisonment of people, or even the threat of imprisonment, on the ground that they have made a statement which 12 of their co-citizens deem to be false and mischievous to some undefined public interest, is to stifle a whole range of speech, some of which has long been regarded as legitimate and even beneficial to our society. I do not assert that Parliament cannot criminalize the dissemination of racial slurs and hate propaganda. I do assert, however, that such provisions must be drafted with sufficient particularity to offer assurance that they cannot be abused to stifle a broad range of legitimate and valuable speech. . .

Before we put a person beyond the pale of the Constitution, before we deny a person the protection which the most fundamental law of this land on its face accords to the person, we should be entirely certain that there can be no justification for offering protection. The criterion of falsity falls short of this certainty, given that false statements can sometimes have value and given the difficulty of conclusively determining total falsity. . . In the absence of an objective of sufficient importance to justify overriding the right of free expression, the state's interest in suppressing expression which may potentially affect a public interest cannot outweigh the individual's constitutional right of freedom of expression.

Justices Peter Cory and Frank Iacobucci, writing the dissenting judgment:

The aim of s. 181 is to prevent the harm caused by the wilful publication of injurious lies. This specific objective in turn promotes the public interest in furthering racial, religious and social tolerance. There can be no doubt that there is a pressing and substantial need to protect [identifiable] groups, and therefore society as a whole, from the serious harm that can result from such 'expression.' The decision of the court in Keegstra clearly recognized the invidious and severely harmful effects of hate propaganda upon target group members and upon society as a whole. It was found that members of such groups, not unexpectedly, respond to the humiliation and degradation of such 'expression' by being fearful and withdrawing from full participation in society. Society as a whole suffers because such 'expression' has the effect of undermining the core values of freedom and democracy.

'The evil is apparent'

(Quoting Prof. Mari Matsuda in the *Michigan Law Review*): "The government's denial of. . . legal recourse may be even more painful than the initial act of hatred. One can dismiss the hate groups as an organization of marginal people, but the state is the official embodiment of the society we live in."

Similarly, it would be impossible to deny the harm caused by the wilful publication of deliberate lies which are likely to injure the public interest. The evil is apparent in the deceptive nature of publications caught by s. 181. [Its focus] is on manipulative and injurious false statements of fact disguised as authentic research. The publication of such lies makes the concept of multiculturalism in a true democracy impossible to attain. These materials do not merely operate to foment discord and hatred, but they do so in an extraordinarily duplicitous manner. By couching their propaganda as the banal product of disinterested research, the purveyors of these works seek to circumvent rather than appeal to the critical faculties of their audience. The harm wreaked by this genre of material can best be illustrated with reference to the sort of Holocaust denial literature at issue in this appeal.

Holocaust denial has pernicious effects upon Canadians who suffered, fought and died as a result of the Nazis' campaign of racial bigotry and upon Canadian society as a whole. For Holocaust survivors, it is a deep and grievous denial of the significance of the harm done to them and thus belittles their enormous pain and loss. It deprives others of the opportunity to learn from the lessons of history. To deliberately lie about the indescribable suffering and death inflicted upon the Jews by Hitler is the foulest of falsehoods and the essence of cruelty. Throughout their tragic history, the circulation of malicious false reports about the Jewish people has resulted in attacks, killings, pogroms and expulsions. They have indeed suffered cruelly from the publication of falsehoods concerning their culture.

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

BARER — BORER — KALPIN

Here are two names which are identical except for the first vowel, which accounts for a significant difference in origin and meaning.

Barer is an acronym for Ben Reb Reuben — the son of the worthy Reuben.

A borer was chosen to represent a constituency in the Kahal — the organization of the Jewish community in Eastern Europe — to vote as an elector of the officials of the Kahal, such as the parness (the president), the dayan (the judge), the ne'eman or kassirer (the Treasurer).

Those who are familiar with Yiddish will recognize that "breira" (option or choice) comes from the same root as borer.

Kalpa (Kalpin, in plural) is the ballot which was cast by the elector.

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Church to study Jews in CIS

By PAUL LUNGEN

TORONTO —

The General Council of the United Church of Canada has voted unanimously to accept a four-pronged resolution to study and report on the Jews of the former Soviet Union.

Petition 136 was passed within a matter of minutes and without any dissenting argument from the approximately 400 delegates present, said Rev. Jim Leland, the New Brunswick-based sponsor of the resolution.

The General Council, which meets every two years, approved an "immediate study" of the conditions facing Jews in the Commonwealth of Independent States (CIS), Rev. Leland said. That will be followed by publication of a report outlining the study's findings while the third part of the petition calls for the court of the church (its policy-making body) to make appropriate recommendations for a course of action on behalf of CIS Jews wishing to emigrate.

The fourth part of the resolution would see the United Church request of the Canadian government that it raise immigration quotas to accommodate CIS Jews who wish to move to Canada.

Rev. Leland, who shepherded the petition for two years through the local levels of the church to its Maritime Conference and then onto the national level, said "I feel very good about this.

"I'm interested and concerned with what is happening to the Jewish community anywhere in the world and I wanted the church to focus on the Jewish community in the [former] Soviet Union," Rev. Leland said.

Even if the resolution had failed, it would at least have raised awareness of their situation, he added.

Rev. Leland, who has consistently confronted former Moncton teacher Malcolm Ross on his anti-Jewish writings, said "I felt that the United Church has not always shown concern for what's happened to the Jews throughout history. The United Church speaks for other people, but says little about the Jews. . . I'd like to see that sort of attitude corrected."

Soviet Jews faced a sort of cultural genocide in the former Soviet Union and "for them to disappear through assimilation would be a terrible thing. Something should be done about it," he said.

Rev. Leland said the United Church is still studying a proposal he advanced four years ago to publish a statement condemning anti-Semitism and racism as well as preparing materials for use within the church to educated members about racism and anti-Semitism.

A spokesman for the national office of the church in Toronto was unavailable for comment.

Mayor Jacqueline Holzman

Holtzman at ease in mayor's chair

By RON CSILLAG

OTTAWA —

Jacqueline Holzman is quick to point out that she is not Ottawa's first Jewish mayor (Lorry Greenberg held that distinction from 1975 to '78), and she's the city's third female mayor.

But, Holzman notes, she *is* Ottawa's first Jewish female mayor, a shining example of how far the Canadian experiment in multiculturalism has progressed.

Now almost a year into a three-year term, Holzman seems completely at ease in the city's largest office — something she immediately points out was one of her predecessors' requirements.

Not that her spacious digs embarrass her; indeed, Holzman knows that as mayor of Canada's capital city, she is almost by definition an important player in politics, practically in the eye of the storm.

"I'm a very strong proponent of Canadian unity," says Holzman, a mother of four and grandmother of four who admits only to being in her mid-50s. "I look out of my office window and see Quebec. I can't imagine Canada without it."

On the other hand, she feels Canadians "have had just about enough" talk on national unity and want to get on with revitalizing the economy. "Interest rates and inflation have never been so low and yet we still lack confidence," she says.

Holzman is also an unabashed booster of her city, whose population has mushroomed in recent years thanks largely to people fleeing language turmoil in Quebec and growing urban woes in Toronto.

"When you're the mayor of this city, you realize what a truly wonderful place it is. The quality of life is extraordinary. There are no smokestack industries. Crime is low. We have excellent universities and hospitals."

Holzman came to the city's top job naturally. She's been involved in various community and civic endeavors since 1959, when she became president of the National Council of Jewish Women.

Elected alderman in 1982 in Richmond Ward, Holzman served on a variety of local and regional committees before being named deputy mayor in 1987.

Last November, she ran for mayor and easily defeated two opponents.

Holzman comes by her loyalty to Ottawa easily. Her father came to Canada from Odessa, in the Ukraine, in 1910 and met her mother, a native of Winnipeg. The family moved to Ottawa, where Holzman was born and educated, having graduated from Lisgar Collegiate in 1952.

Volunteer work followed in the United Way, Temple Israel's building committee, several rehabilitation groups and the Jewish Social Service Council of Ottawa, of which she was chairman for two years.

A notorious spendthrift, Holzman is proud to note that Ottawa's 1992 budget came in at a nominal three percent increase over '91, due mainly to getting municipal staff to agree to a salary freeze.

"Our first task is to get the city to work better and smarter. I believe we have to hold the line on taxes and not cut services."

Holzman does see some clouds on the horizon. As Canada moves to more decentralized government, she fears Ottawa may lose government jobs.

But she's also quick to dispel the city's reputation as one choked with federal civil servants and fat cats. Only one in five jobs in Ottawa are with the federal government, she says.

Holzman is also eager to maintain tourism as Ottawa's number one private sector industry.

Holzman says she's visited Israel a number of times. Her son, Bill, was on the bronze medal Canadian Maccabi golf team in 1985.

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Dutch soccer team fights anti-Semitism

AMSTERDAM (JTA) —

A premier Dutch soccer team has announced it will take strong measures to prevent racist and anti-Semitic views from being expressed at soccer matches.

Ge Voortman, chairman of the Go Ahead Eagles, said the team had recently installed closed-circuit video in its stadium. "Those who will be caught expressing racist views are to be expelled from the stadium for at least half a year," he said.

Holland has no law to prevent such expressions, which have become commonplace at European soccer matches, and it has proven difficult to root out the instigators.

But Voortman said, "Special arrangements have been made between the club, the police department and the district attorney to prosecute perpetrators on the spot."

Go Ahead Eagles is the first club to take any action against the growing wave of racist and anti-Semitic sentiments being expressed at soccer matches throughout Europe.

Few Jews in sport

The club has invested some $50,000 in the anti-racist campaign. No other club announced it will follow the initiative yet.

Anti-Semitism and racism at soccer matches has particularly affected Ajax, a soccer team based in Amsterdam known as a "Jews' club" which nevertheless has no Jews on its lineup. It is not even clear why it is called a Jews' club.

Amsterdam is referred to as a Jews' town by the rest of the country, although it has only 30,000 Jews out of a population of 1,835,000 in the Greater Amsterdam area.

In fact, only a handful of Jews play professional soccer.

In recent years, groups of soccer fans throughout Europe have been infiltrated by extreme right-wing, racist and fascist movements. Besides unfurling banners with swastikas and other Nazi signs, fans make hissing sounds to imitate the leaking of gas, as a reminder of the Nazi gas chambers.

These racist demonstrators are also prone to yelling: "Please, Hitler, return. You haven't finished your job yet."

Older fans, senior citizens born before World War II, are shocked to see how easily a sports event can turn into a neo-Nazi rally.

The racist strains of anti-Semitism and anti-black sentiments have also become melded.

A few weeks ago, Dutch soccer player Aaron Winter was transferred to the Rome-based club Lazio. Italian soccer fans, hearing his Jewish-sounding name, reacted angrily to the news, saying they did not want a Jew to represent their team.

Ironically, Winter is not a Jew. He is black, the son of Hindu parents from Suriname, in South America. His second name, in fact, is Muhammed. He himself is not religious at all.

In Germany, black players have become victims of racist rowdiness for the duration of every game.

Gaston Taument, who is black and was Dutch Rookie of the Year for 1991, said: "Never ever will I play for a German team. Black players just have no life in Germany."

Taument even fears playing against a German team in the European soccer tournament, because of the anti-black activities at German meets.

Until now, neither soccer clubs nor players have spoken up against the problem. Most clubs have tried to push the problem aside by ascribing it to "a changing society," while claiming the problem should not have to be solved by soccer clubs.

Up until now, Dutch clubs pointed at law-enforcement authorities to solve the problem. In Italy, a special law was passed aiming at preventing racism at soccer games. In the Netherlands, it seems that there are no legal tools yet at hand.

Jewish groups seek end to Neo-Nazi violence

BONN (JTA) —

Jewish groups have appealed to German Chancellor Helmut Kohl to take whatever measures are necessary to curb neo-Nazi violence in the country.

The appeals from the Central Council of German Jews and other German Jewish groups came as anti-immigrant rioting escalated over the weekend throughout eastern Germany.

Israel Radio reported Sunday that Knesset Speaker Shevah Weiss sent a letter to his German counterpart urging an end to the violence.

Weiss, 57, a Holocaust survivor, said he had sent the letter because of "very dark memories" of the past.

Messages of protest to the German chancellor were also sent by B'nai B'rith chapters in Berlin, Frankfurt, Munich and Cologne.

Thousands marched in an anti-racism protest in Rostock on Saturday after nearly a week of rioting in the northern port city, where neo-Nazis firebombed a hostel for asylum-seekers on Aug. 24.

At least 10 new attacks were reported Friday and Saturday on refugee hostels.

Fifteen persons were arrested during attacks on hostels in the federal states of Brandenberg and Upper Saxony. In Potsdam, capital of Brandenberg, about 100 neo-Nazis took to the streets Friday night, attempting to demolish cars. They were dispersed quickly by a large police contingent.

Another focus of extremist right-wing attack was the federal state of Mecklenburg, where Rostock is situated.

While attackers burned down the refugee asylum there, police reportedly had stood idly by, a few hundred yards away, claiming they had insufficient personnel to repel the attackers.

In all but two cases, prompt police intervention prevented the vandals from harming the refugees or causing material damage.

Seventeen persons were arrested Saturday in Stendal, in Brandenburg state, for throwing firebombs at a refugee hostel.

In Cottbus, also in Brandenburg, about 200 neo-Nazis attempting to storm a hostel were blocked by heavy police reinforcements who arrested 15 persons.

In all, police reported some 200 arrests in the weekend violence.

Police officials have announced they may press charges against some American and French television crews for allegedly asking youngsters to give the Nazi salute for the cameras.

The Jewish community weekly *Allgemeine* said the behavior of the people of Rostock, many of whom cheered on the neo-Nazi vandals, was reminiscent of the popular backing enjoyed by the Nazis in the 1930s when they launched their anti-Jewish campaign.

The German government is studying proposals to tighten up laws allowing unlimited access by refugees to state subsidies.

The government is also reportedly studying creating a special police force to deal with serious disturbances caused by organized groups of extremists.

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Dade County Jews feel Hurricane Andrew's wrath

MIAMI (JTA) —

It took less than four hours for Hurricane Andrew to sweep through Dade County, causing more than $20 billion worth of damage. But it will be months before many residents restore their lives to pre-storm normalcy.

South Dade was hit the hardest and this week, members of the Jewish community were still trying to get in touch with family, friends and fellow congregants.

In the aftermath of the storm, hundreds of thousands of Dade County residents remained without shelter, nearly one million went without electricity and safe water.

South Dade looked like a war zone; devastated businesses were closed, light poles toppled, trees uprooted, street signs crushed, roofs ripped off and traffic lights lay sprawled on the ground.

Traffic moved slowly; downed electrical wires, onlookers and malfunctioning traffic lights made driving hazardous.

In the Kendall area of South Dade, Bet Shira Congregation's four-year-old synagogue complex was demolished. The roof collapsed, the carpet was drenched, a wall separating the sanctuary from the nursery school was torn apart, and the French doors separating the quadrants of the synagogue were ripped from their hinges — with some glass panels broken.

"I've never seen devastation like this in South Dade and I've been through Hurricane Donna (in 1960)," said Rabbi Edwin Farber of Temple Samu-El Or Olom in Miami. Even with $200,000 to $400,000 worth of damage to the sanctuary, Farber feels Samu-El Or Olom fared not badly, considering the degree of damage in the area.

"Like much of South Dade, we are just facing inconvenience and discomfort," he said. "But there is nothing that is not repairable within an acceptable period of time. Considering the rest of the neighborhood, we're pretty lucky."

Samu-El Or Olom will have no services this Shabbat and a bar mitzvah planned for the weekend had been postponed.

Farber hopes the synagogue will be functioning within 30 days. However, High Holy Day services might need to be held elsewhere. School will begin next week.

B'nai Torah in Boca Raton in Palm Beach County has offered to help the synagogue with a loan and its congregants with generators, wet vacuums, plywood, fuel, food, propane, gas stoves, batteries and lanterns.

Farther south, outside of Miami, two synagogues in hard-hit Homestead — B'nai Israel and Greater Miami Youth Synagogue in Naranja and the Homestead Jewish Center — were unreachable by phone..

"If you have seen only television, or pictures in the newspaper, you have no clue" as to the damage done by Hurricane Andrew in South Dade County, insisted Maurica Sisk. Manager of Federation Gardens, a housing project for the elderly in Miami, Sisk was an eyewitness to some of the destruction.

Although Federation Gardens suffered, "we were fortunate. I came back from seeing the damage where my kids live, in Country Walk — where they did live — there were two walls of a whole house (left). I think the whole area is devastated."

Before the storm, several tenants of the 159-unit Gardens left, "going to where their children live," Sisk said. But "we had quite a few tenants who wouldn't leave — the majority — and the children of some were visiting their parents and had to bunk in" at the Gardens.

Andrew blew out the windows in approximately 16 units, knocked out electric power and water service to the two four-story buildings, and "the force of the storm blew out the window of a corner apartment, then moved the wall three feet out into the hallway," Sisk noted.

"One of the tenants, and myself, pushed the wall back and tied it to a handrail so it wouldn't fall on anyone," she said.

Without sufficient water pressure to service the third and fourth floors, "we dipped water from the swimming pool and used it to flush toilets," Sisk noted. She said the staff and residents were "most thankful" for a Wednesday morning delivery of 85 one-gallon bottles of drinking water from the Greater Miami Jewish Federation, and additional bottled water supplied by a friend of one tenant.

Although the Gardens suffered at least tens of thousands of dollars worth of damage, no one was injured.

The Miami Jewish Home and Hospital for the Aged at Douglas Gardens also does not look like it did before. It lay just north of downtown Miami and outside the hurricane's main line of attack. None of the hundreds of residents and clients were injured. Nevertheless, Andrew "ravaged the grounds," said Jay Sweeney, director of public relations and marketing.

"Thankfully, the residents and clients are pulling through well," Sweeney added. He noted that some staffers and volunteers began coming in on Saturday and Sunday and stayed at the facility throughout the storm and its immediate aftermath. On Miami Beach, Mount Sinai was the only hospital to stay open during the hurricane watch, the storm itself and the days just after, spokesperson Gail Farber said. Mount Sinai did close to non-emergency admissions for one day, due to lack of water and air conditioning, she acknowledged.

The hospital sent a team of physicians to assist the Metro-Dade Fire and Rescue Center, Farber said.

Also on Miami Beach, Rabbi Sheldon Ever, of Agudath Israel Hebrew Institute, found that the storm caused "some roof seepage."

But the small Orthodox congregation "carried on as usual," Ever said. The old-timers came (Tuesday) afternoon for services, and this morning." Electric power was restored by 8 p.m. Tuesday. Shabbat services were to be held on schedule.

Temple Israel of Greater Miami is organizing aid to those residents affected in the south. However, Rabbi Rex Perlmeter said more concrete help can be arranged once temples can get in touch with each other (by telephone). "Right now, we're flying solo. We don't know what's happening. I hope other churches and synagogues can help out and congregations can pair up."

Perlmeter said churches and synagogues should be a "place for people of like faith to share the strength and comfort of faith, the renewal of ideas, and the exchange of information and plans.

"Within our congregational families, we feel tremendous anxiety about those we have been unable to contact, and a great urge to join with those we have," Perlmeter said.

Toronto couple's home spared

TORONTO —

Maybe it's just coincidence, but the only home in Keysgate, Florida with a mezuzah on the door escaped the devastation of Hurricane Andrew with nothing but a broken windowpane.

The condominium unit, located in the greater Homestead area, belongs to Sam and Sarah Cohen, a retired Toronto couple who relocated from Edmonton by way of Israel in the late 1980s.

Their neighbors in the two-storey apartment complex where the Cohens have spent the past two winters "had plenty of trouble," Sam Cohen told *The CJN.*

The Cohens were at their home in Toronto they spoke to a Florida neighbor by phone and found out how lucky they had been. "You must have somebody who loves you," the neighbor said.

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The News in Brief

Swissair to accept shekels

TEL AVIV — Swissair, the Swiss airline, is apparently convinced that Israel has overcome its inflationary problems and has announced that its tickets now be payable in local currency.

Israelis will now be able to purchase Swissair tickets at an exchange rate between dollars and shekels that will be fixed monthly rather than daily.

Swissair tickets are still quoted formally in dollars. But unlike the previous system, under which travel agents had to convert in shekels. An exchange rate will be fixed at the beginning of each month and remain constant for that month, even in the event of currency devaluation.

* * *

Support for Kollek

JERUSALEM — By an 18-4 vote, the Jerusalem City Council passed a resolution supporting Mayor Teddy Kollek's policy on Jewish settlement in the capital, noting that while Jews have the right to live in all parts of the city, this right must be exercised "with the aim of avoiding tension and conflict."

The special council session had been called by right-wing councillors, who claimed Kollek's policy of discouraging Jews from living in Arab neighborhoods did not have the council's support.

* * *

Pensioner wins Lotto

JERUSALEM — A Jerusalem pensioner no longer has to worry about how he will pay for the wedding of his fifth and last remaining unmarried son.

Last week he won 1.2 million shekels ($490,000) in a nationwide lottery, which should leave him with enough change to help out his other four married children and seven grandchildren.

It took the man a week to claim his windfall.

"I wanted to give myself time to recover from the shock," said the man, who did not want to be named. "I spent a week of sleepless nights until I actually went to pick up the check."

* * *

New home for immigrants

JERUSALEM — The last immigrants from Ethiopia living in hotel accommodations in Jerusalem have moved to a new caravan neighborhood packed with extra community services to assure its success.

The south Jerusalem neighborhood, will include 280 Ethiopian immigrants who have been living until now in a hotel.

In addition to the former Ethiopians, 250 families from the former Soviet Union and 250 veteran homeless families will also occupy the 600-caravan neighborhood, the first of its kind in Jerusalem.

* * *

MKs meet with PLO

JERUSALEM — In yet another challenge to Israel's law banning contacts with representatives of terrorist organizations, two dovish Knesset members met last week in The Hague with Nabil Sha'ath, political adviser to Palestine Liberation Organization leader Yasser Arafat.

The Knesset members were Yael Dayan of Labor and Naomi Chazan of the left-wing Meretz bloc.

Although meetings between PLO officials and Israeli peace activists have become routine, it was the first time that two key members of the governing coalition met openly with a senior PLO official.

* * *

Plaque unveiled in Vichy

PARIS — A plaque was unveiled last week at the site of the offices of the Vichy government, in memory of the Jews who were deported 50 years ago from unoccupied France.

Paris lawyer and Nazi-hunter Serge Klarsfeld, president of the Sons and Daughters of Jews Deported from France, affixed the memorial plaque at the entrance of the Hotel du Parc, the wartime headquarters of Vichy leaders Marshal Philippe Petain and Pierre Laval.

The memorial at Vichy, a city in central France, northwest of Lyon, extends thanks to the French population and Catholic and Protestant church authorities who protested the deportations.

* * *

Four killed in shootout

JERUSALEM — The commander of a special undercover unit of the border police, a Palestinian woman and two terrorists tied to the Palestine Liberation Organization were killed in an all-night battle in the West Bank town of Jenin last week.

The dead woman's two daughters, ages 1 and 3, and another Arab woman were wounded in the shootout.

The battle, which lasted through the wee hours of Wednesday, was one of the fiercest ever fought by undercover units operating in the territories.

* * *

Jews welcome in military

BUENOS AIRES — The Argentine military, long a bastion of anti-Semitism, is now welcoming Jews, in response to lobbying from the Argentine Jewish community.

"The Jewish community, like any other, has to be a part of the armed forces," the Argentine Joint Chiefs of Staff commander, Adm. Emilio Osses, told Jewish leaders at a recent meeting.

Observers viewed the meeting as a clear first step toward a new relationship between the Jewish community and the still influential armed forces.

* * *

Arabs cleared to work

JERUSALEM — Israeli Arabs will now be allowed to work in the Knesset building, says Knesset Speaker Shevah Weiss.

Weiss said his ruling would allow Israeli Arabs with security clearance to be employed within the building as well, and not just on construction jobs outside.

* * *

Fund for starving Somalis

JERUSALEM — Israel's Magen David Adom (MDA) emergency medical service has appealed to the public to donate funds for a government-approved campaign to help starving Somalis. A special bank account has been opened for donations.

The foreign affairs, finance, defence and health ministries have approved the effort. At a recent meeting at the foreign ministry, representatives of the ministries agreed that MDA should co-ordinate the fundraising effort.

* * *

Two brothels raided

HAIFA — Police closed down two more brothels in the Haifa area last week. One establishment was raided for the third time.

In the first incident, police arrested two owners and will request that they be remanded pending indictment since it was the third time they had raided the establishment.

When the brothel was last raided, police had been shocked to discover that all the prostitutes were working mothers. They had begged to be released by midday so they could pick up their children from day care centres.

* * *

Prison conditions slammed

JERUSALEM — Police Minister Moshe Shahal described the conditions at a prison near Tel Aviv as "an unbearable situation that must be rectified immediately."

"Just because someone has committed a crime and is jailed, he does not have to lose all traces of humanity. People are not animals, and I refuse to contribute to the degradation of human beings," he said after touring the lockup, which has been cited for its appalling conditions and overcrowding.

* * *

Critics voted down

JERUSALEM — Knesset members interrupted their summer recess last week for a special session on "the government's new restrictions on Jewish settlement in Jerusalem."

But all motions critical of the new government's policies were voted down.

The session was requested by opposition parties in the wake of a government halt in financial assistance to Jews seeking to purchase Arab property in East Jerusalem.

* * *

New gas masks

JERUSALEM — Israel's Home Front Command in October will begin Operation Thunder, the long-planned nationwide operation to repair and replace the population's gas-protection kits, and to issue kits to former soldiers, new immigrants, and children born since the Gulf War.

Unlike the last mass distribution two years ago, when standard-sized masks were distributed to different groups based on age, each person is to be personally fitted at the distribution point with a new or overhauled mask.

Front Line

Israeli government brings new approach to talks

By YESHAYAHU ANUG

Six weeks after taking over from the Likud, the Rabin government has started in Washington its first round of negotiations with the Arab delegations. It is meant to be a different ball game, yet official Jerusalem displays only moderate optimism and great doubts persist in the Arab world, as to the results. The gap between the positions as well as between expectations appears to be as wide as before. But in the pre-electoral climate of the American capital, with James Baker still pulling many strings, though formally not in charge, spectacular failure is as unlikely as sensational breakthrough.

The composition of the Israeli delegations is, with one exception, basically unchanged, but the instructions, both as style and content are concerned, have been thoroughly re-drafted. Only the head of the Israeli team for the talks with Syria, Ben Aharon, former director general of Shamir's office, has been replaced by an eminent scholar, Prof. Itamar Rabinovicz from Tel Aviv University. Ben Aharon was recently accused even by the outgoing Likud government's chief spokesman, Ehud Olmert, of having torpedoed the Syrian-Israeli talks and of being personally responsible for their disastrous state. Olmert also said that the Shamir formula, which had offered 'Peace for Peace' (without any territorial concessions) never held much water, but that, in his opinion, the negotiations with the Arabs could nonetheless have been handled better even on Likud terms and may have won Shamir the elections. He blamed some of the former prime minister's advisers of having mismanaged the talks, thus causing Shamir to be defeated on June 23.

Now the Israeli delegations have come to Washington shortly after Rabin's rewarding visit to the U.S. capital. For their part, the Palestinians were outraged to hear that Bush had given Israel the loan guarantees, while not all building activity in the territories has been stopped. The Syrians were appalled at Bush's public commitment to help maintain Israel's strategic edge in the area. But after a display of some wild anti-American fireworks in Tunis and in Damascus, they all went to Washington nonetheless.

Yeshayahu Anug

In fact, they had no choice. This is now the only show in town and nobody can predict its outcome. There could even be what would be regarded by all sides as progress. The talks will go on for a full month and then continue, with short recesses, until the American elections. They could well produce at least a meaningful change of atmosphere in both Israel and amongst its neighbors. Israel has already made a number of widely reported gestures vis a vis the Palestinians, all designed to strengthen support in the territories for the negotiations on autonomy. And an Israeli spokesman was right in saying that the Arabs should now listen carefully to Israel's new ideas, adding, quite properly, that they will certainly not find a more moderate Israeli government than the one they now confront. So — in theory — the prospects for progress, as far as the Israel: attitude is concerned, are better now than they were before.

Only a totally irrational response of the Arab delegations to Israel's new approach — or an unsuccessful military confrontation in the Gulf — could upset any reasonable design. As to the possibility that a new round of Allied hostilities against Saddam Hussein may induce him to try again to embroil Israel by firing Scud missiles — the Israeli government has come out with a cautiously phrased statement, describing such a contingency as less likely than it was in 1991. The government did not reveal on what it based this view.

At a time when so many tragic conflicts in many places seem to be beyond any international control, the Arab-Israeli conflict is being perceived in its more realistic dimensions. This may be a very temporary situation, but it is there for the moment and the opportunity to use it should not be wasted. Bearing in mind the almost magic status in Washington of this conflict and of the Middle East, where it takes place, it is not all that surprising that it still gets so much worldwide attention. The undecided electoral battle for the American presidency only adds importance and urgency to the way it is being handled by the administration.

The usually realistic London *Economist* believes that until the presidential election is over, Arabs and Israelis may have nobody to talk to but each other . . . This is a nice way to put it, but is not the point. It implies that both negotiating parties will just mark time until they know who will inhabit the White House as of 1993. Not necessarily. I would give the just initiated talks slightly better prospects than these. After all, what can be lost if you are "forced" by circumstances to talk to each other for a longer span of time than before? And what alternative is there?

In the two remaining months before the American elections Israel is determined to talk intensely with the Arabs and responsibly explore all the parameters of a gradual settlement to guarantee its security at a reasonable price. Nothing is for free in this complicated world and this is the region where it must be achieved, and with the neighbors there are. It is unlikely, though, that the Arab side will be equally motivated to abandon its declared positions, although Arab solidarity, always a myth, is now at an unprecedented low and separate arrangements are not to be excluded.

The first weeks of Rabin's government, including his Washington visit, seemed to prove that his strategy of moderation and tenacity is internationally well received. He has many critics at home, even in his party which continues to be a supermarket of ideas and interests. But his government, which reflects the variety of positions, is just starting to function and doing, on the whole, rather well. Promises made during the campaign can not be met overnight and some could remain just promises. But there is an atmosphere of healthy realism spreading in the country, which has been absent for decades. The new mood engages more and more people in a new experience and this can only be beneficial.

The Rabin-Peres policy regarding the peace negotiations and the few confidence-building gestures already made vis a vis the Palestinian community are understandably alarming the Likud opposition, not to speak of the more rightist elements in the country. For this reason too, the government, which wants to broaden its popular and parliamentary support, needs to produce some results in Washington, to justify the hopes of the many who made their choice on election day. So far, it seems to be making very cautiously, the right efforts in the right direction.

Book on Mossad becomes weapon in propaganda war

By MARTIN RUDNER

By Way of Deception, a book published last year by two Canadians, the one-time Israeli Mossad agent Victor Ostrovsky assisted by journalist Claire Hoy, caused widespread stir in the secretive world of intelligence. The book purports to be "A Devastating Insider's Portrait of the Mossad" (according to its sub-title). It sets out in stark detail dastardly misdeeds attributed to the Israeli Mossad intelligence service, things ostensibly learned by Ostrovsky during his training as a Mossad agent. That was before (as he admits) he was fired after fumbling his very first operational assignment.

As is wont to be the case in the intelligence world, most of the tales told in *By Way of Deception* are virtually impossible to verify. Did Israel betray its U.S. ally over the suicide bombing of American marines in Lebanon? Does the Mossad have a large batch of blank Canadian passports for clandestine purpose? Was the Mossad involved in drug smuggling from the Far East? Did the Mossad run a Syrian Ministerial agent through a convoluted scheme involving Canadian UN officers? Do sexual orgies take place at Mossad headquarters? Only insiders can know for sure. Ostrovsky claims to know; Ostrovsky and Hoy tell all.

Most of the "deceptions" cited remain fodder for espionage addicts and voyeurs, as well as for myriad Israel haters and anti-Zionists. Nevertheless, there is at least one episode cited in the book that falls outside the insider world of intelligence and is therefore verifiable. In its sweeping denunciation of Mossad activities, *By Way of Deception* makes specific allegations of Mossad duplicity, fraud and perfidious dealings involving the distant South Asian island country of Sri Lanka. These charges rocked Sri Lanka, and a judicial commission was appointed to investigate. Thus, in a remarkable turn of events, the Ostrovsky/Hoy book became subject to a rigorous, detailed examination by an independent judicial body. This in a country — Sri Lanka — manifestly hostile to Israel and therefore unlikely to downplay criticism of the Mossad.

The investigation by a distinguished Sri Lankan judge, Justice S. W. B. Wadugodapitiya, addressed four main allegations. These were that the Mossad provided military training both to Sri Lankan security forces and to their guerrilla protagonists, the Tamil Tigers; the Mossad sponsored a fictitious feasibility study for an agricultural project as a means of securing a contract for an Israeli construction company on the Mahawell development project, a mega-scale irrigation and land settlement scheme; the Mossad encouraged Sri Lankan officials to mislead the World Bank to defraud it of some $250 million (U.S.) in development funds for the Mahawell project; and the Mossad diverted these funds to the procurement of Israeli arms for the Sri Lankan military. The judicial investigation took nearly a year, and brought the commission to Canada and Washington as well.

The judicial commission's report was handed down in November, 1991. Its findings were unambiguous and straightforward: there was no truth whatsoever in any of the allegations put forward in *By Way of Deception* concerning a relationship between the Mossad and Sri Lanka. In one telling example, the commission noted that the Israeli construction company cited in the book never operated in Sri Lanka, and concluded that Ostrovsky "mixed up the facts, including the identity of the country in which it operated, bringing a company which operated in Nigeria into Sri Lanka.

Alas, despite the patent falseness of their allegations, the fabrications of Ostrovsky and Hoy contributed to the spread of gratuitous anti-Israel and anti-Zionist policies in Sri Lanka and elsewhere. It was thus the case that during a year when many Third World and ex-Communist countries restored diplomatic relations with Israel, the government of Sri Lanka took the preemptory step of severing ties with the Jewish state.

During this past year Sri Lanka was racked by a scurrilous anti-Zionist campaign, fuelled by the disinformation purveyed by this mischievous book. This represented a sad and bitter irony for a country that historically never even had a resident Jewish community. When the UN General Assembly recently [December 1991] rescinded the notorious resolution equating Zionism with racism, Sri Lanka stood out uniquely as the only country in the world voting against repeal that was neither Muslim nor vestigal Communist.

Whatever its deficiencies, the book *By Way of Deception* has itself become a weapon in a propaganda war. Dramatic tales of Mossad chicanery can beguile the unwary and provoke fear and distrust of Israelis and Jews. Yet, the ultinate deception seems to have rebounded upon faraway Sri Lanka, where fabrications and disinformation conspired to prop up a perverse policy attachment to an anti-Zionist, anti-Semitic slur.

Martin Rudner is professor and associate director at the Norman Paterson School of International Affairs at Carleton University in Ottawa. This article first appeared in Middle East Focus, and is reprinted with the author's permission.

Bible acknowledges human/animal role in world

By RABBI MOSHE DAVID TENDLER

World attention was recently focused on the extraordinary achievement and medical miracle accomplished by Dr. Thomas Starzl at the Pittsburgh Medical Center, who successfully completed the world's first baboon liver transplant operation.

Renewed hope now replaces despair for thousands of patients awaiting vital organ transplants. These individuals are aware, however, that if the effort to find animal sources for vital organs fails, thousands of them will not be alive six months from now because of the shortage of human donor organs.

It is saddening to read in the daily press that some would object on "moral grounds" to the use of a baboon liver to prolong the life of a patient whose liver is failing. So few react to any significant event in our lives. Most are apathetic.

Here, however, is a case where people have confused their priorities and misplaced their energies. Instead of staging a protest demonstration at the transplant clinic in Pittsburgh, they should have raised their voices in enthusiastic support to herald this medical breakthrough.

The biblical viewpoint on this vital issue is most clear. The fundamental axiom of biblical ethics is "humankind is of infinite worth." The Talmud teaches that God created a single man/woman at the apex of creation, so that all would realize that saving one life is tantamount to saving a world. No biblical law takes precedence over the obligation to save a life, except for the prohibition of murder, adultery, and idolatry.

When God created man/woman he commanded them *(Genesis 1:28)*: "Be fruitful and fill the earth and subdue it." It is a dual commandment — be fruitful to preserve the human species, and subdue the natural world, to be "master of all we survey." We may enlist animals to do our work as beasts of burden, and use animals as a source of nutrition, clothing, and shelter. The biblical narrative reads *(Genesis 9:3)*, "All the animals of the world, I have given to you to partake of like the vegetation of the field."

Total mastery was not granted without accompanying duties and obligations. Examples abound. It is a biblical prohibition to cause unnecessary pain to any animal. Animals must be fed before their master sits down to eat. Beasts of burden are to be given a day of rest on the Sabbath. Species constancy must be respected by not hybridizing species.

Duties and obligations do not pervert the priority that man has over all other biotic species. Similarly, the vegetarian cuisine may be accepted for health or humanistic reasons, but not as an exercise in biotic equality.

If Dr. Starzl's critics would truly understand man's central role in our world they would gather to applaud his magnificent humanitarian effort to "subdue" nature for the benefit of human society.

How many years of effort, segments of the very lives of the surgeons, immunologists, physiologists, molecular biologists and veterinarians, were expended to attain the confidence to "go clinical" with an interspecies organ transplant?

How many animal-to-animal transplants had to be done before a highly ethical surgeon like Dr. Starzl, would permit the removal of a liver from a dying patient and the implanting of a baboon liver? What a proper exercise of our mastery over intrahuman species!

Dr. Starzl and his team have succeeded in marking a major medical milestone. Those who labored so diligently to make this experimental transplant surgery possible have to their credit the "saving of a world."-(JTA)

(Rabbi Moshe David Tendler is Professor of Talmudic Law and Professor of Biology/Medical Ethics at Yeshiva University.)

Editorial/Letters

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The truth remains

Let us be perfectly clear about the Supreme Court decision in the Zundel case: the Court did *not* exonerate Ernst Zundel. Despite a number of headlines, Ernst Zundel was *not* "cleared" in any way that could mean he was deemed by the Court to have told the truth. In fact, the Court did not even consider that question.

It ruled purely and simply on whether the law under which he was charged — Section 181 of the Criminal Code, which prohibits the dissemination of "false news" — violated the constitutional right to free speech. Four of the seven justices decided that it did, with the inevitable result that no conviction under that law, now struck down, could stand.

The spectacle of Ernst Zundel as the concrete personification of the right to free speech is more than a little discomfiting. Justice Beverley McLachlin, who wrote the majority opinion, indicated the judges' view clearly when she described his beliefs as "admittedly offensive." She went further, affirming Parliament's right to criminalize the dissemination of racial slurs and hate propaganda, provided that the law is written in a way that it "cannot be abused to stifle a broad range of legitimate and valuable speech."

We might wish that at least one more judge had joined in the view of the minority, who gave much greater weight to the harm done to our multicultural society as a whole by "manipulative and injurious false statements" epitomized by Holocaust denial. But the opinions converge at a very significant point. In the dissenting opinion, Justices Peter Cory and Frank Iacobucci quoted a law review article on public response to racist speech: "The government's denial of . . . legal recourse may be even more painful than the initial act of hatred. . . . The state is the official embodiment of the society we live in." They continue: "It would be unfortunate if the Charter was used to strike down a provision that protects vulnerable groups and individuals."

The direction of both opinions is clear, and consistent with the Court's previous ruling upholding the constitutionality of the law under which James Keegstra was convicted. While broadly defined "false statements" may be protected by freedom of speech, racial slurs and hate propaganda are not. Now is the time to put Ernst Zundel's sorry scraps of paper to *that* test.

Did Six Million Really Die? Yes. And those among us who survived the Nazi death camps, and those who liberated them, bear witness to a truth that cannot be denied.

This Supreme Court judgment has changed the law. It has not changed the truth.

Outrageous actions

The neo-Nazi violence that shook Germany last week is outrageous and intolerable. Once again, foreign asylum seekers were the victims of despicable thugs. The turmoil in more than a dozen cities, beginning in Rostock, was, unfortunately, reminiscent of the riots in the town of Hoyerswerda at the end of 1990. Hoyerswerda became a notorious symbol for the wave of blind animus toward foreigners which has inundated Germany of late.

The police in Rostock appear to have been slow in reacting to the neo-Nazi onslaught. Perhaps they were taking their cue from local people. Before neo-Nazi hooligans attacked and firebombed a hostel housing refugees, Rostock residents staged a demonstration, albeit a peaceful one, against the presence of foreigners in their city.

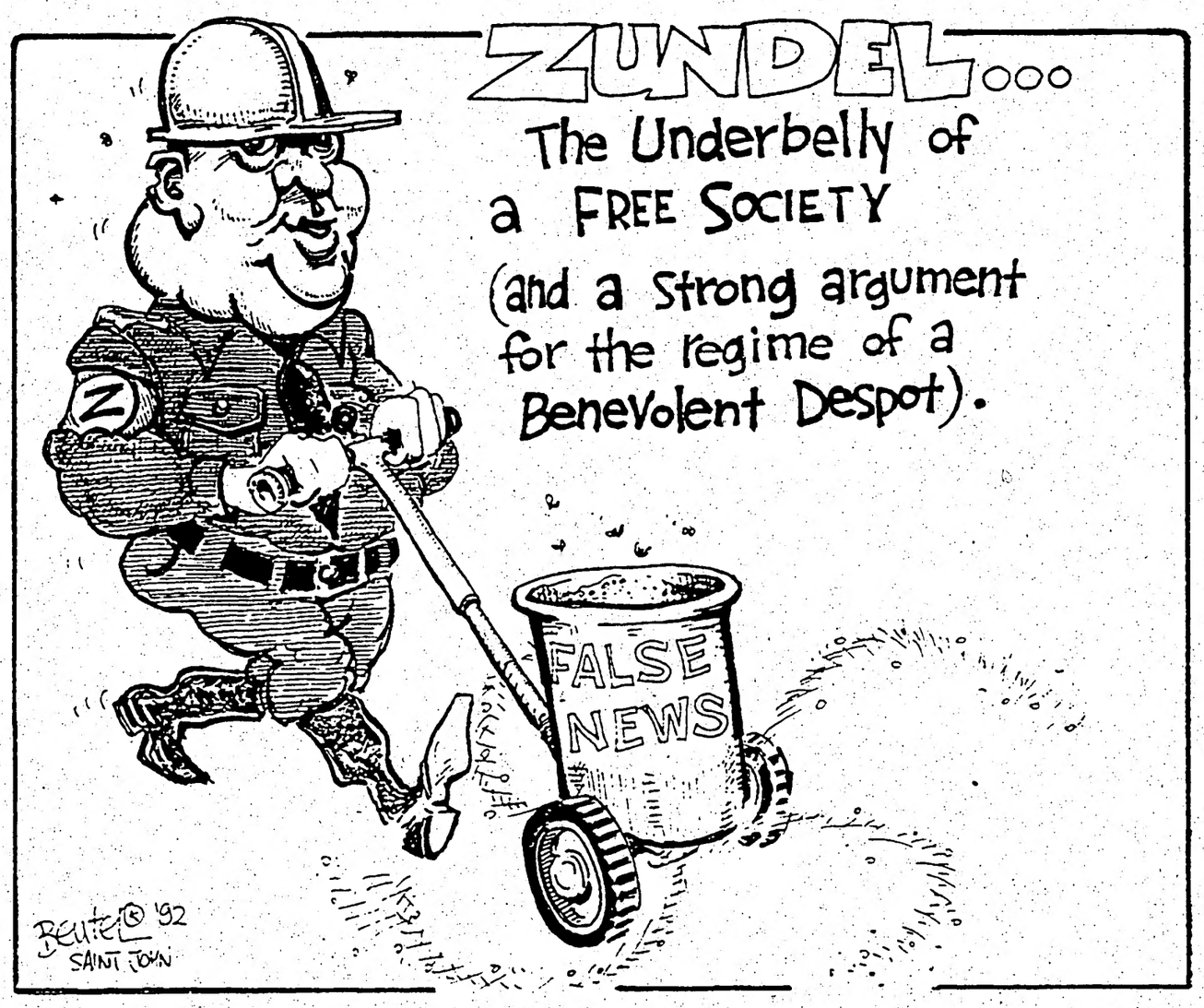
It is abundantly clear that the influx of massive numbers of refugees into Germany poses a serious problem for the government in Bonn. Five hundred thousand asylum seekers, mainly from the Third World and Eastern Europe, are expected to pour into Germany this year, compared with 256,000 in 1991. They are attracted to Germany because of its liberal immigration policy, which was enacted in penance for the horrors of the Third Reich. But as a result of the escalating political and social costs, Germany is seriously thinking of tightening the asylum clause in its constitution.

It is Germany's business whether or not it actually goes ahead with this plan of action. But it is a matter of international concern when hateful neo-Nazis are allowed to assault every canon of decency by assaulting innocent refugees.

Neo-Nazism has been on the rise in Germany since the unification of West and East Germany. Neo-Nazis have saved much of their venomous wrath for non-white refugees, but it is also a fact that more than 350 Jewish cemeteries have been vandalized since then.

Germany has strict laws with regard to the dissemination of hatred. Yet as much as Germany has done to combat the growing, ominious menace of right-wing extremism, a greater effort is now obviously in order.

Given its ugly, shameful past, it is incumbent on Germany to confront neo-Nazism with the utmost severity.


ZUNDEL...
The Underbelly of a FREE SOCIETY
(and a strong argument for the regime of a Benevolent Despot).
FALSE NEWS
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SAINT JOHN

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

LAW NOT DRASTIC

I read with great interest Sheldon Kirshner's stories on Latvia. Kirshner has obviously taken care to strike a good balance in representing the various, often contradictory, views that exist on the subject. I think that it is through moderation that old scars will heal and the healthy outlooks of such as Kroupnikov, Razaukas and Vulsons prevail.

But I do want to take you up on the question of citizenship. Kirshner rightly explains that Latvian motivations are driven by concerns of becoming a minority in their own country, yet he precedes that by mentioning the possibility of "a drastic citizenship law" without defining what it might be. By reference to what, in turn, precedes this statement, one concludes that what makes the law drastic is the requirement to show language and history proficiency in the process of naturalization. Yet this is a normal requirement in most democracies. There is absolutely nothing drastic about it, even in Latvia's current precarious national condition, except that the vast majority of the post-1940 migrants have not bothered to learn the language or to find out anything about Latvia's history and how they themselves came to be in Latvia.

Since these migrants violated Latvia's immigration and residency laws, they are clearly illegal immigrants. (The reality of Soviet occupation does not change this fact.) To call them "Latvians of Russian or Ukranian origin" is at best premature. If Israel, God forbid, were to come under Arab occupation and be subjected to massive migration of Arabs, would you call them Israelis of Arab origin? Surely not. Likewise, the post-1940 migrants from Russia and Ukraine cannot be called Latvians. And any step to help them become naturalized Latvians and secure property rights can only be classified as benevolence, not as discrimination or disenfranchisement. Moreover, all or most of these people, presumably, are enfranchised in their countries of origin.

I think it should also be made clear that it is proposed that all citizens of the Republic of Latvia and their descendants, *regardless of their ethnic origin*, have an automatic right to a renewed Latvian citizenship. Latvia is merely picking up where it was forced to leave off by the Soviet occupation. Latvia respects the rights of its minorities, but it expects a reciprocal respect by its rights too, especially by the Russians.

Valdis Liepins
Toronto

* * *

QUESTIONS SHECHITAH

Tom Harpur wrote a column in the *Star* criticizing kosher slaughter as inhumane. The Canadian Jewish Congress (CJC) objected to the column because "salient facts" were omitted which could mislead readers. The Ontario Press Council upheld the CJC complaint (*CJN*, July 9).

Still, I have not been reassured by the victory of the CJC because there is one salient fact that was not omitted and this seems to discredit the accepted definition of kosher meat. Professor Grandin, whose testimony the CJC relied upon, has labelled as inhumane the method of shechitah practised in some parts of the United States. This method is called "shackling and hoisting." It has been shown to cause pain, stress and dislocation of joints and muscles in a fully grown cow or steer when it is hanging by one leg, still conscious, prior to slaughter.

Where this method is used there is a perversion of the original humane intent of the kosher laws. How can the Kashruth Council of America consider meat produced in this way to be kosher? How can an observing Canadian Jew visiting the U.S. feel secure when eating their beef?

Rudy Brunell
Toronto

* * *

MORE ON BATMAN RETURNS

I do not understand the article by Rebecca Roiphe and Daniel Cooper entitled Batman Returns Rooted in Judeo-Christian Stereotypes (*CJN*, July 30).

If we look hard enough for something, we will always find it, even if it is not there. Certainly everywhere one turns in a society based on Judeo-Christian thought, coincidentally full of Christians and Jews, one notices many symbols and stereotypes that spring forth from the collage of North American media. A few of these cannot avoid showing up in major motion pictures.

To pursue these symbols to the extent of this dynamic duo is, briefly, quite silly. Yes, one could relate the character of the Penguin to the Dickensian Fagan the Jew image, but to state that "the Jewish question" (in the film) is "compounded" by a stylistic similarity to Wagner's opera is incoherent. There is nothing to compound save a justifiably paranoid, defensive Jewish consciousness.

I do not understand the structure of the article. One of the first lines reads "*Batman Returns* is not anti-Semitic," but to illustrate their point, the authors use phrases such as "The Penguin Jew-Villain," or "What better partner for the Penguin in his fight against Batman than the vampire Jew."

If they have attempted to be objective in their persecution, they have failed. Perhaps they felt that in order to get through to all those narrow-minded people out there, they had to hit them over the head with hard-line catch phrases and blunt, disjointed paragraphs. I seriously doubt that someone watching the film would say to themselves "Wow . . . when Michael Keaton squints like that he looks just like Hitler!"

My conclusion is plain: If the article was intended as a message to those who are unaware of our society's roots, it was well intended but poorly executed. If it was intended as anything else, it came off simply as most students are: self-indulgent and slightly paranoid (myself included) — I have been called a "dirty Jew" as well.

R. Alan Simmons
Toronto

Opinion

Lagov has effect on family member

By J. B. SALSBERG

Readers of this column, the wisest and most fortunate of all our countless readers, know by now that I was born in Lagov, a typical small Polish town, only a couple of years after the birth of this most promising but unfulfilling century.

As you, the most intelligent of all readers, also know, I am in the habit of mentioning and referring to Lagov in this column as frequently as possible. This is not because the shtetl (small town) was, as they say, "anything special." But it was my shtetl, the place where I was born and spent the first 10-and-a-half years of my life and where scores of Lagover were, in various degrees, relatives of mine.

As I also made known to you, I visited my birthplace on the eve of World War II, when Lagov still retained many members of my family, including my beloved grandmother Miriam Sheva. And I visited my birthplace after the war, when not a Jew of Lagov had remained alive.

My final presence in Lagov witnessed the "disappearance" of the ancient Lagover Jewish cemetery; the "natives" had robbed it of all its gravestones . . .

J.B. Salsberg

Only the fatally-wounded Lagover Synagogue, with a symbolic, small tree growing out of the cavity of its broken roof, remained.

Well, that lamentation of mine over the destruction of the 1,000-year-old centre of Jewish learning, Polish Jewry, and creativity seems to have stirred the mind and heart of Leigh Salsberg, the 15-year-old, very thoughtful daughter of my nephew and niece, Eric and Lynne Salsberg and granddaughter of my youngest brother Robert and his wife, Rene.

She, Leigh, was a member of the Canadian contingent of the March Of The Living, consisting of young Jewish students from North America and other parts of the world, who marched in various parts of Europe, retracing the steps of our martyred East European Jewish sisters and brothers. Before returning to Canada, our youthful contingent, together with other delegations, went to Israel and on Sunday, May 10th, 1992, gathered in Kibbutz Shefayim to mark the end of their adventure.

Here, my respected readers, is my great-niece Leigh's very moving description of that experience.

MARCH OF THE LIVING
SUN., MAY 10, 1992
KIBBUTZ SHEFAYIM

Closing ceremonies of the Toronto group:

". . . *Some people shared short thoughts, some told stories, some remained silent. Some people broke down as they spoke of the past, some spoke loudly and clearly of their dreams for the future.*

I don't know why I'd never made the connection before, but it suddenly struck me to tell the story of [uncle] Joe going back to visit Lagov after the war and seeing a small tree growing out of the deserted and damaged shul's roof.

We are that tree, growing out of the destruction of the past. Some of us may be branches, some leaves. Some leaves may fall off as the tree grows, but for now we're all a part of that tree. And we can't let anyone chop us down for firewood."

My friends, I confess that when I read and reread my great-niece's moving lines I was moved to tears. And I let them flow.

The roots of Lagov, of Polish Jewry, are alive and strongly influence our coming generation.

Thank you, Leigh Salsberg. As you so wisely said, "We are all a part of that tree" that now grows on the ruined roof of the lonely, former Synagogue of Lagov . . .

Black leaders denounce anti-Semitism

By RABBI W. GUNTHER PLAUT

At the recent conference on anti-Semitism held in Brussels, the Rev. Jesse Jackson garnered headlines everywhere, and especially in the United States. For several years he had been accused of anti-Zionism, if not anti-Semitism, and, whether he desired it or not, thereby fanned an already latent and growing wave of anti-Semitism amongst American blacks.

But in Brussels he made an impassioned speech condemning the sordid history of anti-Semitism, and though he did not mention anyone by name, he blasted black leaders who have sought to bolster their own position through dividing blacks and Jews.

As Henry Louis Gates Jr. recently wrote, this has been seen as an important contribution to the fragile relationship between two minorities who in past decades were close allies but recently have drifted apart from one another. Black prejudice against Jews today, borne by demagogues like Louis Farrakhan, is in Gates' words "top-down anti-Semitism" — a device by some leaders to influence the masses, and not in and of itself a popular groundswell.

It so happens that Gates is a distinguished scholar and chairman of the Afro-American Studies Department at Harvard. He himself is black, and this is what he had to say:

Rabbi Plaut

We blacks must see anti-Semitism "as a weapon in a raging battle of who will speak for black America — those who have sought common cause with others or those who preach a barricaded withdrawal into racial authenticity. The strategy of those apostles of hate, I believe, is best understood as ethnic isolationism — they know that the more isolated black America becomes, the greater their power. And what is the most efficient way to begin to sever black America from its allies? Bash the Jews, these demagogues calculate, and you are halfway there."

Gates pointed out that the hate-mongers' latest tool is a pseudo-historical treatise by Michael Bradley. Called *The Iceman Inheritance: Prehistoric Sources of Western Man's Racism, Sexism and Aggression,* it says that white people in general are so vicious because they, different from the rest of mankind, are descended from the brutish Neanderthals, and Jews are the "purest" and oldest Neanderthal-Caucasoids — in other words, the iciest of the ice-people.

Along with this "analysis" goes a growing myth that the Jews of America were the prime purveyors of the slave trade. Even though there were very few Jews in America at the time, and actual slave trading was done by some of the best-known American gentile families and, in Africa, engineered by Arab slave traders — myths have a way of persisting.

Gates deals with these and other phenomena of a very unpleasant development. Perhaps, he muses, the old saw applies: "We can rarely bring ourselves to forgive those who have helped us." Jews were and are amongst those who have fought most consistently for racial equality, and in America some have laid down their lives in that cause.

Says Gates: "For the tacticians of the new anti-Semitism, the original sin of American Jews was their involvement — truly 'inordinate,' truly 'disproportionate' — not in slavery, but in the front ranks of the civil rights struggle.

"For decent and principled reasons, many black individuals are loath to criticize oppositional black leaders. Yet it has become apparent that to continue to maintain a comradely silence may be, in effect, to capitulate to the isolationist agenda, to betray our charge and trust. And, to be sure, many black writers, intellectuals and religious leaders have taken an unequivocal stand on this issue."

Quoting Cornel West, Gates describes the upsurge in black anti-Semitism as "the bitter fruit of a profound self-destructive impulse, nurtured on the vines of hopelessness and concealed by empty gestures of black unity."

Having read this, let no Jewish reader say: "Aha, I have known it all along, we should have never helped them in the first place."

Those who say this are both stupid and immoral. Wherever racism exists, whether against ourselves or against blacks or whomever, we need to fight it and we need to fight it in our own ranks as well.

Fortunately, in Canada, the old alliance between the Jewish and black minorities still holds. I fervently hope that it will continue to do so.

Israel is the key to Diaspora survival

By FREDERICK KRANTZ

Diaspora Blues, by Stephen Albert and Does God Live in Jerusalem? by Eugene Kaelles (*Viewpoints, CJN* May 7) are fundamentally flawed articles. Both share, albeit differently, a refusal to face a fundamental fact: Israel-Diaspora relations have been irrevocably reversed by the increasing dominance, after a 2,000-year hiatus, of a miraculously restored, free Jewish society in a sovereign *Jewish* state on its own historic land.

Albert assumes the Diaspora (a term he, unlike Kaelles, accepts) is "equal," if not superior, to Israel. He would like it to tie all Israel-related communal giving to a "social contract": financial support would be provided the Jewish state only if Israel's policies conformed to his own (approximately Peace Now) political goals.

Aside from its typical anti-puralist implications (do a majority of Diaspora Jews in fact agree with his political agenda?), Albert's proposal suffers from two basic flaws, both pertinent to understanding the reality of current Israel-Diaspora relations.

First, Albert unwarrantedly assumes that the Diaspora can dictate policy to Israel's elected government. His social contract metaphor ignores the fact that the government policies or democratic Israel are those of a sovereign Jewish state, resting on majority consent expressed in free elections. Israel *as a state* acts, and must act, in ways the Diaspora cannot; it cannot simply be dictated to, even if a majority of the Diaspora community wished to do so, which in any case it does not.

Secondly, a "social contract" — the term issues from Hobbes' and Locke's 17th-century political theory — is made between equals. Diaspora Jews, as part of the Jewish people, have rights in Israel, above all the precious right of return. But, not bearing the state's heavy burdens, which include risking their and their children's lives, they are not, insofar as the state is concerned, the equals (morally or politically) of Israel's Jewish citizens.

Albert's social contract misconstrues the real relations between Israel and the Diaspora. As an independent, democratic Jewish *state,* whose growing gross national product dwarfs the annual giving of a shrinking Diaspora beset by assimilation, dynamic Israel is in increasingly concrete terms not only the centre of the Jewish people, but the key to Diaspora survival.

* * *

Eugene Kaelles, however, not content like Albert to privilege the Diaspora in relation to Israel, goes further, denying its very existence. His extreme polemic, which first cuts off the Diaspora from Israel and then negates its existence, winds up inevitably, by calling Jewish support for Israel into question. His sub-text, or implicit if unspoken assumption, is that if "Diaspora" did not, and does not, exist; if it is only, as he puts it, "a triumph of imagination over reality," then the Jewish people, with its centre in Israel and Jerusalem, also does not exist.

Kaelles, incredibly, denies the central historical role of Diaspora (what he terms "the alleged Dispersion") in Jewish life and religious traditions as well as in Zionism, secular and religious. In an unsupported assertion smacking of the old, anti-Semitic dual loyalty canard, he accuses "Zionist ideologues" and "non-aliyah Zionists," more interested in Israel than in their own Jewish communities and the non-Jewish issues and communities in the countries in which they live, of being unrepresentative trouble-makers. Evidently, their unpatriotic Jewish "nationalism" delegitimates "good" Jews like Kaelles in the eyes of non-Jews.

But according to him things are changing: pro-Israel American Jews in Bush's America have had it, and the end of the Cold War places Israel "around the American strategic neck, if not like an albatross, at least like a dead pigeon." The Zionists' loss is North American Jewry's gain. The moment is propitious for the restoration of "balance," by declaring independence from Israel and "locus-centredness" (the idea of Israel as a spiritual centre) and from "nationalism" (read Zionism and "retrogressive," Israel-centred Judaism, compared by Kaelles to "Catholics on the Vatican, or Muslims on Mecca"!).

Non- or anti-Diasporists "can maintain healthy and creative Jewish communities outside (read 'free') of Israel, communities that need experience no embarrassment at, nor offer any apologia for, their existence." And now Kaelles' concluding kicker: "We" — presumably *good* progressive, non-nationalist and universalistic Jews — can "turn our faces outward," to the general community and demonstrate to it and to ourselves the moral rectitude, the engaging traditions, and the essential humaneness of Judaism and Jewish culture"!

And so this latter-day non-Zionist apostle to the gentiles ends, fittingly, with an old Jewish assimilationist internalization of a hoary anti-Semitic stereotype. We "good" Jews need not be embarrassed by "bad" Jews: we can prove to non-Jews that what they think, *correctly*, about other, "bad" Jews isn't true about us! We "Canadians" (who do *not* live "in Diaspora") are OK. It's Israel and the "Zionists" who are "the Jew," not us. Sadly, all of this is put forward in the name of "the essential humaneness of Judaism . . ."!

* * *

The long answer to Kaelles' anti-Zionist and ultimately anti-Judaic, update of classic 19th-century Jewish assimilationism's tragic rejection of Jewish peoplehood (and, hence, of Israel) is Jewish history itself. The best short answer is that of the great Toronto Jewish philosopher Emil Fackenheim, in the same issue of *Viewpoints*. There Fackenheim, who has made aliyah, explains how a disembodied Diaspora "spirituality," cut off from the Jewish people and reborn Israel, "all too easily turns into a weapon wherewith to bash all-too-unspiritual Zionist concerns for the security of their state, and for the rescue of Jewish lives from exile. As for Jewish universalism, it all too easily becomes a Jewish concern for all humanity but — lest it be charged with egoism — not for fellow Jews. From this there would be just one step to attacks on Zionist 'particularism,' and one more to attacks on Jewish particularism, that is, to *Jewish* self-hatred."

For Albert's inverted Diaspora-Israel categories, there is hope — he at least cares about Israel.

Kaelles' exercise in what amounts to post-modern Judische Selbsthass (self-hatred), however, brings to mind Dante's motto, on the entrance to Purgatory: "Abandon all hope, O ye who enter here."

Frederick Krantz, a professor of history at Concordia University in Montreal, is director of the Canadian Institute of Jewish Research and editor of its newsweekly, Israfax.

Features

Lithuanian Jewry hit by tragedies

BY SHELDON KIRSHNER

(First in a Series)

Once a jewel in the Diaspora's crown, Lithuania's depleted Jewish community is fast dwindling.

The Jews of Lithuania, known as Litvaks, have a distinguished pedigree. They played an important role in the preservation of traditional Judaism. They were instrumental in the formation of three seminal movements which rocked the Jewish world — the Haskalah (Enlightenment), Zionism and Jewish Socialism (Bundism). They established YIVO, the renowned Institute for Jewish Research.

But these magnificent achievements, which propelled Lithuanian Jewry into the forefront of Diaspora ferment, occurred before the long Soviet occupation and the Holocaust.

Today, the glory of Lithuanian Jewry is but a distant, nostalgic memory, a remembrace of things past. Devastated by the Holocaust and wracked by 50 years of repressive communism, Lithuanian Jews have yet to recover from these blows.

And although a startling cultural revival has taken place since the late 1980s and the declaration of Lithuanian independence in 1990, the community is hemorrhaging under the continuing impact of emigration.

The outflow is caused by a variety of factors, principally economic duress, family reunification, the search for Jewish roots, grassroots anti-Semitism and fear of the future, says Misha Jakobas, director of the Vilnius Jewish National School.

The community's chairman, Gregory Kanovich, says that three-quarters of the migrants are going on aliyah. The United States, Canada and Germany attract nearly all the others. Josef Shuster, the Jewish Agency's representative in Lithuania, says that approximately 300 Jews have gone to Israel in the last several months. Direct flights to Ben-Gurion Airport were inaugurated in June.

By Kanovich's estimate, Lithuania — which had a Jewish population of about 240,000 before the war and 30,000 in the early 1970s — is left with only some 6,500 Jews today.

Jewish population has dwindled to about 6,500

And few of them are Lithuanian-born, given the fact that Moscow encouraged the migration of non-Lithuanians to this ex-Soviet Baltic republic. Kanovich says that only one third are natives of Lithuania, while Emanuelis Zingeris, the community's honorary chairman, claims that 85 percent are of Russian origin.

According to Kanovich, Vilnius — which as Vilna was called the Jerusalem of Lithuania — has about 4,500 Jews. Kaunas (Kovno), the capital of Lithuania during the interwar years, has 600. Three hundred Jews live in Siaulai, while a similar number reside in Klaipeda. The rest are scattered throughout this pint-size nation.

With several notable exceptions, everyone here believes that emigration will reduce by more than half this once-illustrious community.

"But the government wants Jews to stay," insists Kanovich, a noted novelist. "They can't imagine Lithuania without Jews."

But like the majority of Jews here, he is firm in his belief that a historic process of emigration is underway. "Jews feel there is no future for them in Lithuania," he observes. "It is a desert. The ones most likely to stay are those with non-Jewish spouses (who account for about one-third of marriages involving Jews) and with no profession or skills."

Kanovich and his wife, Olga, a retired magazine editor, have first-hand knowledge of this phenemonon. Their two sons have immigrated, Dmitri to Toronto and Sergei to Israel.

Halina Kobeckaite, general director of the department of nationalities, does not take issue with the thrust of Kanovich's assessment. Lithuania, she explains, wants to maintain the multicultural nature of its society. Apart from Jews, 108 nationalities are found in Lithuania. But having said this, Kobeckaite — a Karaite — concludes by saying that almost all of the Jews will eventually leave.

The bleak economic forecast is a determining factor. Lithuania, together with the breakaway republics of the former Soviet Union, is moving from communism to a free market economy. The passage to capitalism has been wrenching.

"To survive here, you need three jobs," complains Kanovich. "This situation is psychologically debilitating. You simply can't live like a mensch. The body — and the spirit — of the state are broken."

Furthermore, he adds, Lithuanian Jews are scarred by a Holocaust trauma. They know that family members, relatives and friends were killed not only by Germans, but by Lithuanian collaborators.

"Lithuania is a graveyard for Jews," acknowledges Kanovich. Rachile Kostanian, a guide at the Jewish State Museum in Vilnius, agrees. "Lithuania is one big Jewish cemetery." Faina Kuklianskyte, the representative of the Simon Wiesenthal Centre here, says ruefully that Lithuania is "soaked with Jewish blood."

Lev Shapira, head of the Jewish Youth Centre in Vilnius, cannot forget either. "Jews remember what Lithuanians did in the war," he says, referring to the collaborators. "There's one land where we can be menschen and Yidden, and that's in Israel." The son of Kaunas ghetto survivors, Shapira plans to emigrate this month.

Milan Hirsonsky, stage director of Vilnius' amateur Yiddish theatre, speculates that aliyah has become an irresistible force, and that it will beguile even those who hadn't seriously considered it.

Lea Stanik, 29, a teacher in Vilnius' Jewish kindergarten, has been smitten. "I want to live in my homeland, despite the difficulties there," she says.

Grigorijus Smoliakovas, the 70-year-old editor of *Jerusalem of Lithuania*, claims that the community has a good future. "But many people, including my only assistant, are leaving." Smoliakovas, who has two sisters in Israel, confesses that, if he had children, he would also consider aliyah.

However, some prospective olim have postponed their departure after hearing news of high unemployment and a shortage of flats in Israel. For example, Leonid Erenburg, a businessman in his late 30s, plans to accumulate sufficient capital before he and his family take the plunge.

Anti-Semitism has not affected Erenburg, but it is driving away other Jews. Lithuanian anti-Semitism is mainly aggravated by traditional Judeophobia and by the misguided perception that the Jewish community collaborated with the Soviet authorities after Lithuania's annexation in 1940.

The Supreme Council, Lithuania's highest parliamentary body, has condemned anti-Semitism. In a statement released on May 8, 1990, Vytautas Landsbergis, the chairman, declared: "The Republic of Lithuania will not tolerate any displays of anti-Semitism."

"Landsbergis and his group are against anti-Semitism 100 percent," says Jakobas. "But popular anti-Semitism, whether on buses or in shops, exists."

Kuklianskyte, a lawyer and a businesswomen, concedes that her decision to make aliyah is largely connected with anti-Semitic outbursts she and her son have experienced.

"If anyone is angry with you, they'll call you a dirty Jew. When I was a child, I brought matzah to school to show people that it was not red with the blood of Christians. Nobody is beating you on the street, but as a Jew, you can't be a government minister; you can't aspire to a high leadership position. It's not written in the law, but it exists. A Jew has no future in Lithuania as a Jew. I want my son to be equal, but here he has no chance to make a career."

Hironsky, the theatre director, suspects that the majority of Lithuanians perceive Jews as outsiders. "For Lithuanians, we are Jews, only Jews. They regard us as strangers. World War II showed that 600 years of Jewish existence here didn't really count."

Rya Goldenstein, one of his actresses, elaborates. "This is *their* land, not *ours*."

Sofia Zibutsiene, a 38-year-old math teacher, echoes her telling comment. "My Lithuanian friend once said to me, 'I love Lithuania more than you.' And mind you, she is not an anti-Semite."

A Jewish activist, Zibutsiene is convinced that anti-Semitism will continue to plague Lithuanian Jews, even in this day and age. "Do you think that in independent Lithuania we have different people?"

Community hemorrhaging under emigration

Nevertheless, she has no intention of leaving Lithuania, although she expects her children to do so. She and her husband, an artist, are afraid of beginning all over again abroad. And besides, she is comfortable in Lithuania.

Others, like Zingeris, have also thrown in their lot with Lithuania. A philogist in his early 30s and Lithuania's sole Jewish member of parliament, Zingeris believes that a Jewish community, however smaller than today, is a tenable proposition.

Yet Jews, he warns, face two major problems — reconstructing Jewish cultural and religious life after the interminable era of Soviet repression, and adjusting to a Lithuanian national milieu after decades of immersion in Russian culture.

Jakobas reckons that a core group of about 3,000 Jews will remain behind after all the would-be emigrants have departed. "Maybe we can build a small community, like in Finland or Sweden."

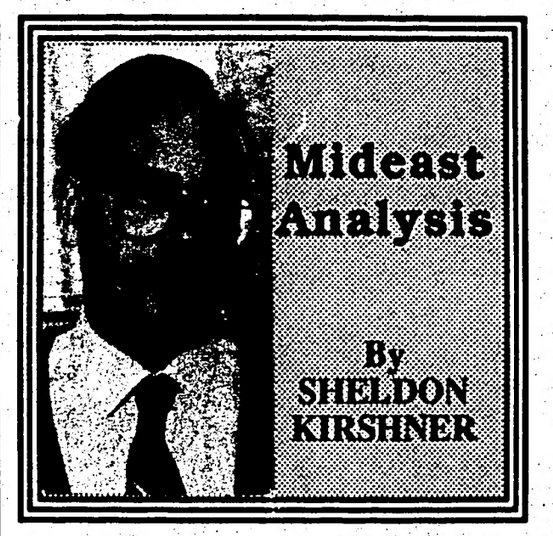
He, personally, wants to stay on. "Jews must live in the whole world, and they do."

Kopl Beldtseravosky, a 37-year-old Jewish activist, is one of the few Jews in Lithuania who exudes optimism regarding the future.

The community, he suggests, can be revived and stabilized with an infusion of 20,000 Jews from other areas of the former Soviet Union. Economic opportunities in Lithuania, though limited at present, are better than elsewhere in the ex-Soviet Union. And in Vilnius there are far better facilities for Jews who've been disconnected from Judaism to practise their religion and culture.

The idea may sound far-fetched, but Beldtseravosky claims it has the support of Dovid Smith, the British rabbi who tends to the spiritual needs of Jews in Lithuania.

Lea Stanik and her kindergarten class in Vilnius (Sheldon Kirshner photo).



Trailing in the public opinion polls, the Bush administration has launched a campaign to win the support of disaffected and undecided Jewish voters.

With the U.S. presidential election less than two months away, the Republican incumbent, George Bush, is wooing American Jews by laying out his record of accomplishment vis-a-vis Israel and other concerns of Jewish interest.

Bush kicked off his campaign last month, when he hosted Israeli Prime Minister Yitzhak Rabin at his summer home in Kennebunkport, Maine. There, amid professions of undying friendship, Bush hailed Israel as a "strategic partner" and announced that Israel would be getting its long-delayed $10 billion worth of U.S. loan guarantees after all.

Shortly after his talks with Rabin, Bush invited to the White House a group of journalists from Jewish publications to tick off his achievements. And then the Republican party, at its convention in Houston, adopted a strong pro-Israel platform, pledging to "broaden and deepen" the United States' strategic relationship with Israel.

Bush's courtship of Israel and its Jewish supporters in the United States comes at a crucial juncture. In the spring of 1991, Bush was immensely popular with the American electorate, having just trounced Iraq in the Gulf War. But since then, under the impact of a lingering recession and the widespread perception that Bush has mishandled domestic affairs, his popularity has melted away, and he has fallen behind Bill Clinton, the Democratic candidate, in the polls.

As a result of these developments, Bush is worried about the Jewish community, which is fairly important in presidential politics. Jews, in the main, live in decisive swing states like New York, Illinois and California. And if the Republicans are defeated there, they will probably lose the Nov. 3 election. In the 1988 election, the Republicans captured about 30 percent of the Jewish vote. This time around, the Republicans may not be so lucky. Bush has angered many Jewish Republicans, who feel that Bush botched the loan guarantees issue.

Bush makes his pitch

Last September, Bush asked Congress to delay consideration of Israel's request for $10 billion to be used to resettle new immigrants, especially those from the former Soviet Union and Ethiopia. Bush and his secretary of state, James Baker (who has since stepped aside to breathe new life into Bush's faltering re-election drive), withheld the funds because of Israel's refusal to freeze the building of new settlements in the territories. And in a statement which shocked Jews, Bush spoke darkly of "powerful political forces" which opposed his Middle East policy. The reaction was immediate, as a hue and cry went up in Israel and the United States that Bush had succumbed to anti-Semitism.

Washington's already considerable differences with Israel over the status of the territories were exacerbated by the lack of chemistry between Bush and then Israeli prime minister, Yitzhak Shamir, whose ideological policies were viewed as intransigent and counter-productive.

Now that Shamir is gone and the pragmatic Rabin is in charge, there has been a marked improvement in the United States' relationship with Israel. And Bush, of course, hopes to capitalize on this mood by trying to convince Jews that his heart is in the right place. He can point to several accomplishments:

- He organized the Madrid Middle East peace process, which enables Israel to negotiate directly with its Arab and Palestinian adversaries.
- He has maintained the high level of aid to Israel (more than $3 billion annually).
- He shipped Patriot missiles to Israel during the Gulf War and provided Israel with economic assistance afterward.
- He was instrumental in persuading the United Nations to rescind the Zionism-is-racism resolution.
- He has been extremely helpful in facilitating the emigration of Soviet, Ethiopian and Syrian Jews.

Bush trusts that Jewish voters will bear these facts in mind come November.

By RABBI MARTIN PENN

"I can't believe that the holidays are almost upon us." This seems to be the universal cry of Jews throughout the world as we prepare ourselves for the High Holy Days. As one comedian has noted, Rosh Hashanah is either early or late; it never seems to be on time.

Very shortly Jews throughout our communities will gather in synagogues to confess their sins, and to request of the Ribono Shel Olam another year of life and sustenance. Yet, how many of us can truly say that in the past year we have improved ourselves to the point of deserving divine munificence. Or do we again come before G-d, like the unrepentant child who asks for forgiveness but refuses to change his ways. Would it be heretical to suggest that each one of us make a specific commitment to improve ourselves before coming into the synagogue on Rosh Hashanah, so that we may be able to show our Creator that we truly deserve to be inscribed in the Book of Life.

The commitment we must make is that the time which is given to us by Hashem will be put to use in a fashion that will bring honor and kavod to ourselves and our Maker. Our tradition tells us: "A twisted thing cannot be made straight, and what is not there cannot be numbered" (Koheles 1:15). This verse, coming from the Book of Ecclesiastes, suggests that once an act has been committed, it remains. However, the rabbis of the Mishnah (Chagigah 1.7, Succah 2.7) often refer to this phrase, and interpret it to mean that once an opportunity has been missed, it can never be regained. In their discussions, the rabbis point out that there is atonement for most of the sins which man perpetrates. For theft, one can return the stolen items; even if they are used up, one can make financial restitution. For killing, one can do the appropriate teshuvah — repentance. Therefore, the rabbis tell us that which can never be made up for is the wasting of time. Once it has passed, it is lost forever. Time which is not spent in the performance of a mitzvah or in learning or in any beneficial fashion, but which is spent in idleness, is deemed the irreparable sin.

Time, which is so valuable, and yet so often treated so frivolously, is the greatest gift of all. How often do we say, "if only I had more time. If I had the time, I would . . ." as if to suggest that those who are able to accomplish more, have more hours and minutes in their day. Every one of us is given the same opportunity and the same 24 hours each day to be used to the best of our ability.

We live in a world in which events occur in an amazingly quick pace. Who could have imagined a few short years ago that we would, at this time, see a world in which the Cold War has ended, the U.S.S.R. is no more, Soviet Jews travel to Israel freely and in great numbers, the potential for Syrian Jewish emigration seems real, and the possibilities for peace in the Middle East are closer than ever? Events happen around us, and we must decide whether we are merely witnesses or active participants in our ever-changing world. We must decide whether we will use our time to benefit ourselves and the fellow members of the community, or whether we will allow time to simply pass us by. Our tradition tells us that time is too valuable to be allowed to simply elapse, for before we know it, a year will have gone by and we will once again be saying, "I can't believe it's Rosh Hashanah already."

On behalf of myself, my wife Eileen, and my son Jeremy, I should like to wish all members of our community a Shanah Tovah Vemetukah in the hope that this will be a year that will bring health and sustenance to all, and most important, may it be a year of peace.

Rabbi Martin Penn is spiritual leader of Congregation Shomrim Laboker Beth Yehuda Shaare Tefilah in Montreal.

Turkey celebrates Jewish presence

ISTANBUL —

Israeli President Chaim Herzog joined Turkish President Turgut Ozal and Prime Minister Suleyman Demirel in Istanbul recently for a gala celebration marking five centuries of harmonious life in Turkish lands by Jews expelled from Spain in 1492.

The gala, hosted by the Quincentennial Foundation of Istanbul, was held at the magnificent Dolmabahce Palace on the shores of the Bosphorus. Some 1,200 guests attended including Turkish cabinet members and other govgernment, religious and social leaders from Turkey, Israel and the United States.

In his address, Ozal quoted Bayazit II, the sultan at the time of the Spanish expulsion, who is remembered to have said, "To expel such a community from its native soil is a loss to the perpetrators of that deed and a gain to those who provide them with shelter and relief." Ozal reassured Herzog that Turkey is eager to contribute to a lasting peace in the Middle East.

Herzog praised the peaceful coexistence of Jews and Muslims in Turkey for the past five centuries. "My short visit to Turkey reflects a historic chapter in Jewish history," Herzog said, recalling the warm welcome granted by Ottoman authorities for the Jewish exiles. He challenged the local Jewish community to be the spearhead of continuing improved relations between Turkey and Israel.

The Quincentennial Foundation was established in 1989 by a group of Turkish Jews and Muslims to mark the 500th anniversary of the arrival of more than 100,000 Spanish Jews — Sephardim — in the Ottoman Empire, now modern Turkey.

About 26,000 Jews live in Turkey today, and most are descendants of those who found safe haven in the Ottoman Empire 500 years ago.

Prior to the banquet, the Israeli president joined some 700 members of the Turkish Jewish community and other guests at a special service at Never Shalom Synagogue in the heart of Istanbul. Six years ago, on September 6, 1986, Palestinian terrorists busrt into the bulding and killed 22 Sabbath worshippers. Herzog, seated in front of a scar in the synagogue's wall that remains as a reminder of the 1986 attack, was welcomed by the chief rabbi of Turkey, Rabbi David Asseo.

Herzog was the first Israeli president to visit Turkey, a secular republic of 56 million that is 99 percent Muslim.

CORRECTION

In the Aug. 20 Rabbinical Reflections column, Rabbi Nathan Kops was identified incompletely.

He is, in fact, the spiritual leader of the affiliated congregations of Chevra Shaas Adath Jeshurun Hadrath Kodesh and Shevet Achim Chaverim Kol Yisrael d'Beth Abraham.

"NACHAS"

BY MIRIAM LANAIL

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Organizations and People

Rabbis may leave group

By RON CSILLAG

TORONTO —

Some Conservative rabbis in Toronto, unhappy since last spring with what they see as their movement's increasingly liberal policies, may be considering joining a new group, one that merges right-wing Conservative rabbis with their left-leaning Orthodox colleagues.

The Rabbinic Keness, or assembly, was recently formalized under the umbrella of the Union for Traditional Judaism (UTJ), the Mount Vernon, N.Y.-based group for traditional Conservative rabbis, those on the right of their movement.

In a unique and historic partnership, the Keness will bring into the UTJ the Fellowship of Traditional Orthodox Rabbis (FTOR), which claims between 50 and 100 members representing Orthodoxy's left wing.

The merger developed from "a need to fill a vacuum in the Jewish community at large," UTJ executive vice-president Rabbi Ronald Price told *The CJN*.

"What we call open-minded Judaism does not seem to have representation today," Rabbi Price remarked. There seems to be increasing polarization in the religious movements, with either liberalism or the "intolerant and exclusive" views of ultra-Orthodoxy, he said.

Already, the UTJ has received between 50 and 75 applications for membership in the Keness, Rabbi Price said. The fledgling group will require applicants to pass an examination on Halachah, which no other rabbinic body requires, Rabbi Price noted.

Of the roughly 40 Conservative rabbis in Canada, about 10 are likely to join the Keness right away, nine of those from Toronto alone, Rabbi Philip Scheim of Beth David B'nai Israel Beth Am Congregation told *The CJN*.

Rabbi Scheim, a vice-president of the UTJ, agreed that Toronto's Conservative rabbinate is more right-wing than the rest of Canada's, which "is middle-of-the-road" Conservative.

Resolutions passed last spring by the Rabbinical Assembly (RA), North America's umbrella organization for Conservative rabbis, have alienated rabbis in Ontario to the point where they considered breaking from the group.

The province's 18 Conservative rabbis managed to avert a split with the New York-based RA when a motion calling for a break was ruled out of order at a recent meeting with RA executive vice-president Rabbi Joel Myers [CJN, Aug. 27].

But "it won't take a lot to push us out of the RA," Rabbi Scheim warned. "We're close to the brink."

Relations between the RA and its Ontario members have soured to the point where Rabbi Wayne Allen of Beth Tikvah Congregation has resigned as president of the RA's Ontario region.

Rabbi Allen told *The CJN* last week that it was "impossible" for him to continue as regional president. The job has been assumed by Rabbi Steven Saltzman of Adath Israel Synagogue.

Rapprochement between the RA and Conservative rabbis here is "impossible," Rabbi Allen said. "The gap is irreparable. There's no going back."

The strong language stems from resolutions adopted last May at the RA's annual convention. One set up a two-year commission to study human sexuality and another allowed Conservative rabbis to serve in gay and lesbian congregations.

The UTJ, founded in 1983 by rabbis and scholars seeking to bring more conservatism to the Conservative movement, claims 8,000 family members and roughly 350 member rabbis in the United States and Canada. In 1990, it set up its own seminary that ordains only men, partly out of its rejection of the ordination of female Conservative rabbis.

The FTOR was founded in 1987 out of what members said was their frustration at the failure of liberal and modern Orthodox rabbis to gain a voice in their movement. The group has approved women's prayer groups and supported calls for interdenominational dialogue.

No rabbis in Canada are closely affiliated with the FTOR. Observers here agree that the merger between it and the UTJ will affect mainly the Conservative rabbinate.

Rabbi Price recognized the importance of Toronto to the traditional Conservative movement: "It is the last community in North America where a majority of Conservative synagogues have remained traditional."

He stressed that rabbis may belong to the Keness as well as to other rabbinic bodies.

Toronto's importance in rightist Conservative circles will be further underlined next week, when Rabbi Price, UTJ president Burton Greenblatt and Bruce Ginsberg, co-chairman of the Keness, will be in town to drum up support for the UTJ and the Keness.

Martial arts school vandalized

TORONTO —

A reward of $750 has been posted by the Kenshusei school of martial arts north of Toronto for the arrest and conviction of those responsible for the defacing of a school sign with a swastika.

School spokesman Paul Vasil said the four-foot by four-foot sign was recently daubed with a spray-painted swastika.

The sign, which weights 350 pounds, has also been stolen twice and knocked down once, Vasil said.

All the incidents took place since June, he added.

The sign is on the southwest corner of Steeles Avenue and Dufferin Street. The school is on Viceroy Road in Concord.

Police from 32 Division are investigating.

Vasil said the school has a large number of Jewish students.

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FEDERATION NEWS

Jewish Federation of Greater Toronto | United Jewish Appeal/Operation Exodus | Jack Chisvin, President | Thursday, September 3, 1992

Yiddish activities, culture thrive as Committee plans for future

Yiddish is experiencing renewed growth. What was once the language of the Jewish market and the kitchen has joined the ranks of scholarly classic languages in prestigious universities around the world.

Through the Jewish Federation of Greater Toronto, the Committee for Yiddish is at work ensuring the future of Yiddish.

There are a number of interesting Yiddish groups around town.

Notable is a Yiddish women's group, founded two years ago by well-known feminist Freda Forman, in cooperation with the Committee for Yiddish. This is the only group in the world that meets regularly to read and discuss the Yiddish short stories, poetry, autobiographies and other works by Yiddish writers who are women.

The group is currently preparing a translation of Yiddish stories by women.

There is a Young Yiddishists group. In recent gatherings, the group has held a sing-a-long night. The origin of the songs and their writers were discussed. The group has also held a Yiddish movie and discussion night at Lipa Green, which drew a wide cross-section of people from 16 to 40. They are actively seeking members.

Toronto is fortunate in that there are many Yiddish lovers and scholars who are working to keep the language alive and active.

Noted actor and television personality Harvey Atkin is a member of Friends of Yiddish, a group that includes many teachers and creative and performing arts professionals. The group came together to express its love and interest in fostering the revival of Yiddish. It was initiated by the Committee for Yiddish in 1984.

"I enjoy the language," says Atkin , a master of several languages. Not many languages are as descriptive, he explains. The language "is a part of our culture -- our heritage."

His Yiddish skills were seen and heard on national network television during an episode of Cagney and Lacey in which he and fellow Canadian actor/Yiddish enthusiast Al Waxman appeared.

Atkin , who lectures on Yiddish, says of Yiddish humor, "It's real. It touches your soul."

Gerry Kane chairs the Committee for Yiddish. Its executive members include Sam Lipshitz, Peretz Miransky, J.B. Salsberg, Bella Sanderson, Aaron Fainer, Phil Givens, Albert Bainerman, Saul Berman and Joe Silver. ❐

Mendele Moykher Sforim celebrated by Committee

THIS YEAR marks the 75th yahrzeit of Yiddish writer Sholem Yankiv Abramovitsh, whose pen name and alter ego was Mendele Moykher Sforim.

Mendele was the founder of founder of modern Yiddish and Hebrew literature.

According to Bella Sanderson, education committee chair, Mendele upgraded Yiddish so that he could reach the oppressed Jews who didn't know Hebrew and needed some uplifting.

"He was noted for his great love of nature," explains Sanderson.

"He was unique and contrasted the oppressive shtetl with nature."

"Mendele, with his fierce sense of social justice, satirized those who oppressed and took advantage of the poor Jews," says Sylvia Lustgarten, director of the Committee for Yiddish of the Jewish Federation of Greater Toronto.

In anticipation of a need for the committee to create innovative programs, it has resource group that will give leadership in relearning Mendele, who is considered one of the greatest Yiddish writers.

"Each year we choose a theme," Sanderson explains. "Last year it was Sholom Aleichem. We are hoping for people to learn a little more about writers whose writings are not so familiar.

"Mendele is less known than Sholom Aleichem. We would like the commuinty to know the importance of Yiddish writers," she adds.

Mendele Moykher Sforim

The education committee is preparing a booklet for children, study guides for adults, consultation programs and a biography and recommended bibliography of Mendele. ❐

YIDDISH LIVES!
If the programs mentioned on this page interest you, contact Sylvia Lustgarten, Committee for Yiddish director, at 635-2883, ext. 155.

A message from the chairman

U of T Yiddish courses need your support!

WE MUST maintain our current curriculum of Yiddish courses at the University of Toronto. We must expand these courses to enable students to take advanced studies and engage in research. We must ensure that these Yiddish courses play a prominent role in the Jewish Studies program.

To this end, we must provide a secure financial base for existing programs at U of T and lay the foundation for building a comprehensive program.

Yiddish at U of T requires the committed support of everyone who values the contribution that Yiddish has made to Jewish life and Canadian society as a whole.

With the assistance of all those who believe, along with Isaac Bashevis Singer, that Yiddish has not yet spoken its last word, we will succeed.

Contributions are needed and will be gratefully appreciated. Send your tax receiptable donation to the Yiddish Education Fund, UJA, c/o Sylvia Lustgarten, 4600 Bathurst Street, Willowdale, M2R 3V2.

A shainem dank,

Gerry Kane
Committee for Yiddish chairman

Yiddish gets a new audience as children learn mameloshn

Yiddish is 10 years old -- at Associated Hebrew Day Schools' Finch campus. Supplementary classes in Yiddish begun when parents requested the language for their children.

Today the classes are taught by Hershl Berman, 23, who was recently featured in the Canadian Jewish News. Over 20 students, ages six through 12, participate in the Sunday morning class.

"Some parents don't speak Yiddish, but feel that they're missing something, so they send their children to learn Yiddish," explains Berman. "Others send them because those kids want to come. It's like skating -- it's fun for them. I try to make the class as much fun as possible."

Berman says community members are invited to sit in on his classes.

Yiddish high school credit classes will be offered this year at Earl Haig Secondary School on Tuesday evenings. The conversational class will lead to a grade 10 credit and is open to students and adults.

There are a number of classes around town in which community members may participate. They are primarily sponsored by the North York Board of Education Continuing Education. These are heritage language classes.

Yiddish has been taught at the University of Toronto since 1972. Three elective courses are taught: Introductory Yiddish, Intermediate Yiddish and A Survey of Yiddish Literature. These meet the educational standards of the university and are counted as credits towards a Bachelor of Arts degree.

Students and teachers alike find the Yiddish courses at U of T stimulating.

Who is studying Yiddish? Students include: majors in Jewish Studies, Eastern European Studies, Comparative Literature and Linguistics. In addition, students choose Yiddish courses to expand their knowledge and understanding and to enhance their cultural development as Jews.

The Committee for Yiddish of the Jewish Federation of Greater Toronto assists the University of Toronto in developing the Yiddish courses. A special appeal is made each year to assure that these courses will be available to young men and women wishing to pursue Yiddish studies.

The courses provide an excellent introduction to Yiddish. Students are demanding an opportunity to progress beyond a mere introduction. For them, Yiddish courses must be expanded and deepened to enable them to pursue serious scholarly studies of this important aspect of Jewish life. ❐

Lansky to speak on Mendele

THE COMMITTEE for Yiddish of the Jewish Federation of Greater Toronto will feature Aaron Lansky, the founder of the National Yiddish Book Center, on Nov. 22. Lansky will discuss the life and times of Yiddish author Mendele Moykher Sforim, the committee's writer of the year.

Lansky, whose book center has "rescued" over a million Yiddish books from a certain fate, will bring Mendele who lived from 1836 to 1917 to life.

Lansky is making a major contribution to the revival of Yiddish by the creation of a project that attracts the young, the well educated.

During his last stopover in Toronto, Lansky attracted a crowd of nearly 700 people at Beth Emeth Bais Yehuda. Time and location will be announced.

Groups that receive an annual grant from the Jewish Federation of Greater Toronto include:

Kultur Gezelshaft -- Chaired by David Newman, this organization annually sponsors six Yiddish lectures by noted Yiddish personalities.

Committee for Yiddish -- Annually sponsors a Yiddish lecture and book fair; Yiddish project during Holocaust Education Week; outdoor Yiddish concert; Aug. 12 memorial for slain Soviet Yiddish writers.

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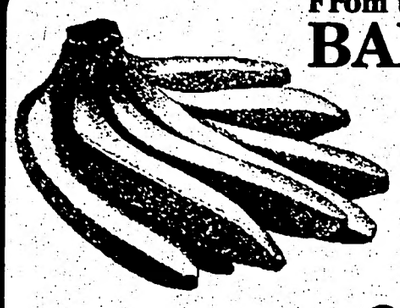

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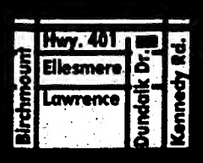

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Domestic violence on rise, JF&CS reveals in report

By RON CSILLAG

TORONTO —

Jewish men and women tend to remain in violent relationships "significantly longer" than people in the general community, a study conducted for Jewish Family & Child Service indicates.

Jewish women also take longer to seek professional help in instances of domestic violence than non-Jewish women, the study adds.

The concept of "shalom bayit" (peace in the home), the shame and embarrassment of others knowing, and the fear of upsetting the very foundation of Judaism — the family — drive many battered women into silence, says the study, which examines wife abuse cases reported to JF&CS from 1988 to 1990 and seeks to create a profile of Jewish men and women in violent relationships.

Prepared by consultant Susan Blumenstein, the survey, although far from being a scientific sample, paints a disquieting picture of spousal abuse in Toronto's Jewish community.

For one, it shatters the myth that Jewish men do not abuse their wives, and cites what it says is the community's attempt to hide the problem as another reason long-suffering Jewish women stay in violent relationships.

The study cites a similar U.S. survey, which contended that a "well intentioned conspiracy meant to preserve and promote the sanctity of shalom bayit in the Jewish home [has] denied the existence of battered Jewish wives."

Recent research indicates that abuse among Jews cuts across economic, educational, social and religious boundaries, occuring with equal frequency in poor and wealthy homes and in Reform, Conservative, Orthodox and chassidic homes. Research "is just beginning to reveal the extent of wife abuse in the Jewish community," the Toronto survey states.

According to JF&CS's own totals, there were 164 cases of wife abuse reported to the agency in 1989; 176 in 1990; 213 in 1991 and 197 in the first six months alone of 1992.

JF&CS saw the beginning of that upswing and in 1988, set up two therapy groups, one for abusive men and one for battered women. The agency hired a full-time wife abuse worker the following year.

The study surveyed 66 JF&CS clients who completed questionnaires. Of those, 45 were women. The average age of respondents was 35.

Among the study's major findings are that:

- Roughly 70 percent of the respondents indicated that they had been in a violent relationship for five or more years; 47 percent were in their current relationship for 10 or more years; and 26 percent had been in their relationships for more than 15 years. By contrast, 80 percent of violent relations in the general community last less than five years.
- Thirty-eight percent of the Jewish women reported being the subjects of ongoing violent attacks for five years or longer. The study says that not only do Jewish women stay in violent relationships "far longer" than do non-Jewish females, but that Jewish women tend to be older (a mean age of 35) than other female victims of abuse (average age: 32), indicating Jewish women were slower to report instances of abuse and to seek help.
- Only half of the respondents were Canadian-born. Others were natives of Israel, Morocco, the former Soviet Union and Poland.
- Twenty-nine percent of the female respondents were children of Holocaust survivors.
- Only two of the 21 male respondents were unemployed, contrasting with the popular theory that it is mainly out-of-work men who abuse their mates.
- Twenty-seven percent of the female respondents were sexually abused as children and none of the men were.
- Women reported that the most common form of violence used against them was verbal attacks, followed by throwing objects and physical violence.
- Education levels were about equal for men and women, whereas in the general community, abusive men tend to have higher educational levels than their spouses.

The study concedes that its low response rate could be attributed to clients' reluctance to complete the questionnaires. It says many of the women who were given the survey took weeks and sometimes months to return it.

Yardeni attributes success to team work with his wife

[Cont'd. from page 2]

His success was due to team work, he said in tribute to his wife, who not only worked in the office, but also played "a very significant" role in the couple's successful integration in the community.

Both expressed their "deep gratitude for the very warm welcome" they had been given here, as well as their regret at having to leave so many friends.

Chairman for the farewell brunch was Hamilton JNF president, Marvin Rosenshein, who presented the couple with an Eskimo sculpture.

Also paying tribute to the Yardenis were JNF executive-vice president, Morris Zilka, who came from Montreal with his wife, Daliah, and Rabbi Morton Green of Adas Israel Synagogue.

Another guest from Montreal was Marty Doucas, vice-president in charge of Foundations.

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Organizations and People

Ashrows maintain 70 year 'friendship'

By FRANCES KRAFT

TORONTO —
It all began at the beach on Centre Island over 70 years ago. That was where Ida Rosenberg met Jack Ashrow, forming a friendship that would grow into marriage. Their wedding was held at the Shaw Street Shul on August 15, 1922.

The Ashrows celebrated their 70th anniversary at a recent luncheon at Baycrest Terrace with about 50 relatives including their daughter, Joyce Sniderman, three grandchildren and two great-grandchildren.

Ida, 95, was born in New York and moved to Montreal as a child. After graduating from high school and receiving a silver and gold medal in Hebrew education, she moved with her family to Toronto, where she worked as a bookkeeper.

"In those days, it was customary to hand in your money to the household when you worked. You got 25 cents for spending money. People didn't make much. Of course, at that time, it was only five cents to go to a movie."

The young couple used to go out dancing at the Arcade on College Street and occasionally to the Royal Alexandra Theatre, where a ticket for a second balcony seat cost 50 cents.

Ida and Jack Ashrow

months after their wedding when Jack's employer went bankrupt. Despite the fact that "it wasn't done for married girls to work" in those days, Ida did just that.

Other than a six-year period after the Ashrows' daughter Joyce (Sniderman) was born, Ida worked as a bookkeeper until she was 84. She credits her work for contributing to her longevity and alert mind.

In latter years, when Jack, by then in his 70s, had already retired, he took over household duties such as cooking, laundry and shopping, and drove Ida to work every day.

Last week, as a result of ongoing problems with her knee, Ida moved to Baycrest Centre, where Jack, now 94, is also a resident. He moved there four years ago, after developing Alzheimer's disease.

The Ashrows had moved to Baycrest Terrace in 1984, where Ida remained until her hospitalization this past February, actively involved in committees and fundraising. After Jack became a resident of the Baycrest Centre, Ida visited him every day, their daughter told *The CJN*. "They've always been very devoted," she said.

When asked the secret of a long and happy marriage, Ida notes the importance of a positive attitude and advises, "Just take one day at a time, and carry on."

Born in Minsk

Three months before the wedding, Ida's mother told her she wouldn't take any more of her earnings, "so that I could save up some money for furniture."

As a young man, Jack, who was born in Minsk and came to Toronto as a child, worked in a candy factory. In the 1930s, he ran a confectionary store at College Street and Palmerston Boulevard.

The Ashrows enjoyed a honeymoon cruise on the Saguenay River in Quebec, but hard times struck six

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Jewish chaplains association revived to aid sick, needy

By RON CSILLAG

TORONTO —

Begun several years ago but largely dormant since, the Association of Jewish Chaplains of Ontario (AJCO) has arisen with a renewed sense of purpose.

Under the presidency of Rabbi Joseph Kelman of Beth Emeth Synagogue, AJCO has become an incorporated, tax-exempt organization with a clear mandate: to enhance rabbis' skills in chaplaincy, which takes in pastoral counselling, ministering to hospital patients and prison inmates and conducting religious services for shut-ins.

Pulpit rabbis have little time to visit hospitals or nursing homes, so their chaplaincy skills may have deteriorated, Rabbi Kelman told *The CJN*. AJCO will stress professional development for religious as well as lay leaders and social workers, and will emphasize *bikur cholim*, the mitzvah of visiting the sick.

Rabbi Joseph Kelman

"There's a feeling that chaplaincy does not have the same status as rabbis' other work," Rabbi Kelman said. "Actually, it's one of the most important things a rabbi can do."

AJCO will help rabbis do more chaplaincy work and will try to attract more full-time chaplains to the province, he said.

As far as Rabbi Kelman knows, there are only two full-time chaplains in Ontario: Rabbi Sheldon Steinberg of Jewish Family & Child Service (Rabbi Steinberg was founding chairman of AJCO), and Rabbi Norman Berlat at the Baycrest Centre for Geriatric Care. Other rabbis may be accredited chaplains, having completed requisite courses, Rabbi Kelman added.

Ideally, large hospitals and nursing and chronic care homes should have full-time chaplains, said Rabbi Kelman, himself a pioneer in chaplaincy, having visited the Queen Street Mental Health Centre and the Toronto (Don) jail 20 years ago.

AJCO will try to be a "wonderful bridge between Judaism and people in institutions."

The organization's maiden program will take place at Baycrest on Thursday, Sept. 10 at 8 p.m., when Rabbi Berlat will speak on "Halachic and Medical Aspects of Transplants." The public is invited.

Rabbi delivers Torah to Jewish inmates

BRIGHTON, Ont.

Warkworth Institution, a medium security federal penitentiary with approximately 640 inmates, received its first Torah for its new chapel ark recently.

Rabbi Barry Schneider, associate rabbi of Beth Emeth Bais Yehuda Synagogue and Jewish chaplain for Warkworth, and eight other Jewish men travelled 1½ hours north on Tisha b'Av to take prayer books and a Torah to the seven Jewish prisoners.

After checking through security, they proceeded to the chapel, which is used for Protestant, Catholic and Jewish services. The Jewish inmates carried the mahogany ark, made by a Jewish inmate more than a year ago, into the chapel and, for the first time the Torah was placed in the ark.

Kinot for Tisha b'Av were said along with the Mincha service and a Torah reading. Five inmates participated in the service along with the visitors.

Rabbi Schneider said he believed that this was the first time that Jewish volunteers had come to have a service, not only at Warkworth, but also at any institution in the entire Canadian Correctional Services. Rabbi Schneider also mentioned that the emotion felt by the inmates was beyond words as the ark was dedicated for the Torah and inmates were counted as part of a minyan for the first time at the prison.

Participants reported that the experience was very meaningful and many are looking forward to a return visit.

Rabbi Schneider, who visits the inmates twice a month, hopes to return with a minyan on Sukkot to eat in a Sukkah there and also on Chanukah.

The participants included Beth Emeth members Phil Covshoff, Eric Goldberg, Avrom Gossack, Gidon Grundland, Steve Holland, Cy Loomer and Yehuda Rosenberg. Jules Kronis of Adath Israel Congregation rounded out the contingent.

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Organizations and People

Shiffman becomes CFL booster

By PAUL LUNGEN

TORONTO —

Steven Shiffman has been in Canada for only about 10 months, but already he can be counted among those Americans who find the Canadian brand of football superior to the American one.

Of course, being manager of ticket sales for the Toronto Argonauts might color his perceptions, but who in this world is totally objective anyway?

While Shiffman believes the CFL provides the more exciting and entertaining brand of football, he's finding it tough convincing native Canadians of that fact. This despite the Argos' Grey Cup triumph and the signing of top U.S. college star Rocket Ismail last season.

Shiffman believes that turning around fan interest in Toronto is just a matter of time. New owners Bruce McNall, John Candy and Wayne Gretzky have a commitment to excellence, Shiffman said, as they demonstrated by signing Ismail on the way to a Grey Cup win.

But Canadian fans, as opposed to American ones, are slower to react to management's moves to improve the team, he believes. Argo fans seem to be sitting and waiting to see how things develop with the team.

Shiffman's familiarity with fan attitudes in the Excited States versus the Great White North can be traced back to his 10-year tenure in ticket sales in pro sports. Back in 1982, the New York-born Shiffman began his career with the Los Angeles Lakers, working for then owner Jerry Buss in ticket sales and helping manage events in the multi-use Forum.

Back in those days, Lakers' tickets were a tough sell too, despite their good, on-court record, Shiffman, 32, recalls.

In 1988, he moved to the LA Clippers as director of group sales and in early 1990, transferred to Florida "to get away from everything." There, he took a position with Professional Sports Publication that puts out souvenir programs for the Miami Heat and Orlando Magic of the NBA, as well as for the Orange Bowl and the Blockbluster Bowl.

Shiffman, who knew McNall in LA when he bought the Kings, accepted an offer from Argos' vice-president of finance, Greg Campbell, to move

Steven Shiffman

to Toronto, in part because "everything [McNall] touches seems to turn to gold."

Now that he's here, Shiffman finds that not every marketing tool that worked in Los Angeles is effective in Toronto.

In LA, a well-known player that is the centrepiece of a marketing campaign will promote a sell-out, as Gretzky does so often for the Kings.

Not so in Toronto, despite the Rocket's marquee value.

"People are much more conservative in Canada. There's a delayed response in the people here. In the United States, if you put something in the paper, they respond quickly. . . It's a tougher sell in Canada."

Shiffman points to the resurgence of the NBA, which was "turned around" by league commissioner David Stern, as proof that the CFL can be a viable league, perhaps even expanding to Portland, Ore. and Memphis, Tenn.

He says the Argos have moved to make their players more visible in the community and, recognizing the dire economic straits facing many fans, are "in the process of introducing a $6 ticket for 500 level seats."

The CFL can enjoy a resurgence, Shiffman believes. "Canadian football is part of the heritage [here]. Pride in the country will put pride back in the CFL," he said.

UIA mission planned to Israel and Turkey

TORONTO —

Linda Nadolny-Cogan, national chairman of the United Israel Appeal of Canada Women's Division, has announced that the 20th anniversary Lion of Judah Mission to Turkey and Israel will take place from Oct. 22 to Nov. 2.

The Lion of Judah pin is awarded in categories to women whose level of giving to the central campaign is $5,000 and over.

"As part of our 20th anniversary celebration of the Lion of Judah, we are inaugurating a new Lion level at $50,000," says Nadolny-Cogan.

Karen Morton of Toronto will lead the Canadian contingent on the mission, which is being offered in conjunction with the American United Jewish Appeal National Women's Division.

Morton says that highlights of the mission in Turkey will include: a private reception with President and Mrs. Torgut Ozal and other Turkish government officials; insight into Sephardi culture and history in the former Ottoman Empire with scholar-in-residence Professor Moshe Lazar of the University of Southern California; and tours of the ancient cities of Izmir, Sardis and the covered bazaar of Istanbul.

While in Israel, says Morton, participants will view first-hand the programs funded by United Israel Appeal. This will include meeting recently arrived Jews from Yugoslavia. The Sephardic study program with Lazar will continue in Israel with visits to Tiberias and Safed, the ancient centre of mysticism.

Some of the many leisure activities offered will include a dinner cruise in Turkey and a cruise of the Mediterranean with the Israeli Navy.

Applications for this mission are now being accepted.

For more information, contact Pam Widrich at UIA at 416-636-7655.

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Wednesday, September 9
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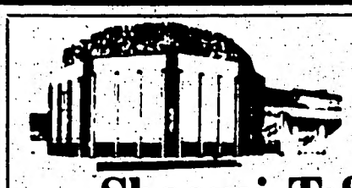
613 Clark Ave. W., Thornhill
Chupah: 5:30 p.m.
Dinner: 7:30 p.m. Reception: 10:30 p.m.
Complimentary chupah and reception.
Tickets are required for the dinner: call 665-9600



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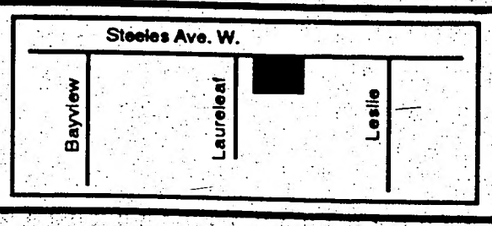

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Organizations and People

What's New

By
MIRIAM HERMAN

DEADLINE REMINDER

The deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, Sept. 3, is deadline for Sept. 17 issue, and Thursday, Sept. 10, is deadline for Sept. 24 issue). I am at my desk on Thursdays only to receive your calls and sort my mail.

Friday, Sept. 4

HAPPY MUSICAL HOUR

Concert pianist **Lola Julitta Burns** will appear at Lincoln Place, 429 Walmer Rd., in a happy musical hour from 2-3 p.m. Program will feature Jewish, popular, dancing and classical music.

Sunday, Sept. 6

RUMMAGE SALE & FLEA MARKET

A rummage sale, book sale and flea market, sponsored by Beth David B'nai Israel Beth Am Sisterhood, will be held from 10 a.m. to 1 p.m. at 55 Yeomans Rd.

OLDER WOMEN'S NETWORK

The North York chapter of the Older Women's Network, a feminist discussion group, meets on the first Sunday of every month at 1:45 p.m. at North York Central Library, 5120 Yonge St. The next meeting is Sept. 6. For more information, call 423-4674 or 493-3382.

Monday, Sept. 7

MULTICULTURAL FAIR

The Jane-Finch Multicultural Community Fair takes place from 10 a.m. to 7 p.m. at the corners of Jane-Finch. Visit the 'land of 100 languages' and enjoy games, crafts, entertainment, ethnic foods, family fun and much more.

Wednesday, Sept. 9

NCJW NOVA BRANCH REUNION

All past members of National Council of Jewish Women Nova branch take note! Nova branch celebrates its 25th plus reunion at the home of **Sheila Levitt** this evening. For details, call **Claudia Solish** at 493-4439.

TORONTO JEWISH FOLK CHOIR

The Toronto Jewish Folk Choir begins its 67th season under the musical direction of **David Varjabed** at 7:30 p.m. at the Winchevsky Centre, 585 Cranbrooke Ave. If you have a love of Yiddish music and some musical background, this choir is for you. New singers are welcome in men's and women's voices.

The choir is a performing group specializing in Yiddish repertoire and singing both traditional and contemporary works in many languages, including those of Canadian composers. For more information, call **Rae** at 635-5275 or **Toby** at 633-8184.

Thursday, Sept. 10

JEWISH CHAPLAINS ASSOCIATION

The Association of Jewish Chaplains of Ontario invites you to join in the opening meeting of the new year where your input would be most welcome. It takes place at Baycrest Centre at 8 p.m.

The speaker and discussion leader will be **Rabbi Norman Berlat**, director, Religious Services, Baycrest Centre. Also, a short film, *Halachic and Medical Aspects of Transplants*, will be previewed as an introduction to the topic of the evening.

POMEGRANATE GUILD

The opening meeting of the Pomegranate Guild of Judaic Needlework will be a visit to Temple Emanu-El to view the works of talented Guild members. Meet at the temple, 120 Old Colony Rd., at 8 p.m. Guests are always welcome. For more information, call **Susan Ruben** at 881-7918.

And What Else Is New...

KADIMA CENTRE

Kadima Centre, a social, recreational centre for developmentally handicapped adults, 18 years and over, meets twice a week at Beth Emeth Bais Yehuda Synagogue, 100 Elder St. — Tuesdays 4:30-6:40 p.m. for supper club and Sundays 2-4 p.m.

Kadima Centre is celebrating its 21st year and welcomes you to its Open House Welcome Back Dance and Pre-Rosh Hashanah Program Sunday, Sept. 20, from 2-4 p.m. For further information, call **Suzanne Agasee** at 636-4426.

ANNUAL FALL LUNCHEON

Members of Leah chapter, Hadassah-WIZO invite you and your family to its annual fall luncheon Sunday, Sept. 13, at noon, at Adath Israel Synagogue. Guest speaker will be **Elaine Zeitz**, a Canadian spokesman on The Pollard Case — A Nightmare For All Jews.

Admission is $45 per person. There will be a raffle and door prizes. All proceeds will go to children of Hadassim Israel.

GROUND BREAKING CEREMONY

You are invited to the Ground Breaking Ceremony of the new Associated Hebrew Schools campus in Thornhill, Sunday, Sept. 13, at 10 a.m. at Atkinson Avenue and Rosedale Heights Drive.

Dr. Harry Krakowsky is president, **Lou Greenbaum**, building chairman and **Henry Koschitzky**, campaign chairman.

COUPLES OVER 40

Couples Over 40 Plus Club welcomes prospective members. Join in interesting programs which include speakers, parties and outings.

The next program takes place Sunday, Sept. 13, at 8 p.m. at the Jewish Community Centre North-East Valley branch, 7015 Leslie St. Marking the 500th anniversary of the voyage of Columbus and the expulsion of Jews from Spain, guest speaker, **Rabbi Barry Schneider**, an authority on Spanish Jewish history, will discuss many of the interesting aspects of this period.

Charge is $8 per couple and includes refreshments and socializing. For information, call **Sylvia** at 782-9588 or **Norma** at 225-4199.

OSTROVTZER MEMORIAL SERVICE

The annual gathering in memory of the victims murdered by the Nazis in Ostrowiec will be held Sunday, Sept. 13, at 11 a.m. at Lambton Park Cemetery, Royal York Road. All people from Ostrowiec and neighboring towns are invited to attend. **Rabbi Irwin Witty**, executive director, Board of Jewish Education, will conduct the service along with the participation of other speakers **Albert Bainerman** and **Israel Garfinkel**.

Cars will leave 14 Viewmount Ave. at noon. In the event of rain, the service will be held at 14 Viewmount Ave. For information, call 636-4542.

KOLEL FALL PROGRAM

Brochures are now available for the fall semester offerings of Kolel: A Centre for Liberal Jewish Learning. Classes begin the week of Sept. 14 and include Bereshit, Jewish Ethics, Basic Judaism, Siddur, Talmud and others. Courses are offered both evenings and daytime throughout Toronto. For a complete schedule, call 660-3154.

SHABBAT STUDY LUNCHEON

The Sept. 12 Beth Tzedec Shabbat Study Luncheon features **Prof. Lorraine Weinrib**, associate professor, Faculty of Law and Department of Political Science, University of Toronto, whose topic will be The Constitution and the Jewish Question. The time is noon, following services.

Reservations (paid) must be made no later than Sept. 8. Unpaid reservations cannot be accommodated. Call the synagogue office at 781-3511.

CHILDREN'S FASHIONS

Do join BAYT (Beth Avraham Yoseph of Toronto) Sisterhood at its opening tea-time meeting Sunday, Sept. 13, from 2-4 p.m. featuring children's fashions by Slacks Wholesale and Majestic Fashions.

Admission is $5 (women only) at BAYT Sisterhood Hall, 613 Clark Ave. W., Thornhill. RSVP before Sept. 10 to the Sisterhood hotline, 771-6711 or call **Lisa**, 882-0624. Tickets will be available at the door.

JEWISH AIDS BEREAVEMENT GROUP

Holy Blossom Temple is starting a Bereavement Group for anyone who has been affected by a death due to AIDS. For further information, call, in confidence, **Cindy** at 789-3291.

ARTIST IN RESIDENCE AT JCC

Choreographer/teacher/dancer **Shula Saltzman** is the new dance artist in residence at the Koffler Centre School of Dance. Director **Jacque Foesier** is most pleased that Shula, who has already made an impact on the Toronto dance scene, has accepted the challenge of working in the dance school, for the benefit of all students of modern/contemporary dance. Classes are offered at various levels, from basic to advanced.

CRAFT & BOUTIQUE VENDORS

Adath Sholom Synagogue Sisterhood, 864 Sheppard Ave. W., is seeking vendors for its fall craft and boutique sale taking place Sunday, Nov. 15, from 10 a.m. to 4 p.m. Call 635-0131 days or 783-3569 evenings.

SHAARE ZEDEK STARTS BUSY SEASON

Toronto Women's division of the Canadian Shaare Zedek Hospital Foundation starts its fall programming with a general meeting featuring guest speaker **Sally Zerker**, professor of economics and social science, York University, who will discuss Women and Ultra-Orthodoxy, the laws, attitudes and problems facing traditional women in our society. It takes place Wednesday evening, Sept. 16, at the home of **Toby Kolnick**. Cost is $5.

For your convenience, Shaare Zedek is selling New Year's cards and will write and send them out for an added cost; also *The Body Book*, humorous poems for ages 3-8, at a pre-holiday price of $3; plus the 1993 Entertainment coupon book at $43. The sale of these items benefits patients at Shaare Zedek Medical Center in Jerusalem.

BAT MITZVAH

The first bat mitzvah service in North Bay, Ont., in at least 25 years, was held recently at the Sons of Jacob Congregation. Canadian Jewish Congress, Ontario region, assisted in the arrangements for the simcha of Lara Calton (left) and Talia Brown. Susan Jackson, CJC director of community services and youth activities, addressed the girls during the service, conducted by Eli Rubinstein of the United Israel Appeal of Canada. Congress delivers services aimed at strengthening Jewish life in small communities.

Call the foundation office at 781-3584 to reserve your space at the meeting and to order the above items.

YIDDISH-SPEAKING VOLUNTEERS

The Bernard Betel Centre for Creative Living Outreach Program is currently in need of volunteers who have a working knowledge of the Yiddish language. Outreach volunteers visit homebound seniors in their homes and provide opportunities for company, socialization and discussion. This program is very much appreciated by the homebound senior who enjoys these visits and by the visiting volunteers who feel fulfilled and satisfied that they are meeting an important need.

Interested volunteers are asked to call **Barbara Zigler**, volunteer co-ordinator, at 225-2112.

ATTENTION PROFESSIONAL WOMEN

Attention professional women, 30-45! Be part of a dynamic, warm and friendly chapter of B'nai Brith Women. For information about Orah chapter and upcoming meetings, call **Francine** at 925-2989 or **Barb** at 486-5236.

FREE LECTURES

Lifestyle Retirement Communities is hosting a lecture series at two of its retirement residences. The programs are open to the community at no cost.

Take Charge of Your Life, with media celebrity **Leonard Rubenstein**, takes place Fridays, Sept. 11, 18, and 25 at 2 p.m. at Donway Place, 8 The Donway E. Crossroads in Modern History, with community educator **Selma Sage**, takes place Thursdays, Sept. 10, 17 and 24 at 2 p.m. at Forest Hill Place, 645 Castlefield Ave.

Admission is free but reservations are recommended. Call **Marlene White** at 785-1511 or 445-7555.

JF & CS WORKSHOPS

Jewish Family & Child Service is offering the following workshops: Surviving Separations — coping with becoming single again and revitalizing your life (begins Sept. 9 and 17); Parenting Adolescents — realistic expectations, discipline and ways to improve communication (begins Sept. 17); One Marriage-Two Religions — for engaged/married couples from different religions.

For more information concerning fees and registration, call **Pat Lieberman** at 638-7800.

SPEAK, READ, WRITE HEBREW

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., announces registration is open for fall courses for adults and teenagers in conversational Hebrew for beginners, intermediate and advanced students.

Morning courses run Wednesdays Sept. 9-Dec. 16 from 9:40-11:05. Evening courses run Thursdays Sept. 17-Dec. 17 from 7:30-9. All classes are conducted under the guidance of skilled Israeli teachers. The promise is that beginners will speak, read and write Hebrew in 14 sessions.

Free introductory private lessons are available for beginners. The instructor for the beginners'

[Cont'd. on page 25]

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Organizations and People

What's New

[Cont'd. from page 24]

course is **Joseph Klinger**, well-known educator and founder of the Israeli ulpan method in teaching Hebrew in Toronto.

For consultation and registration, call Mr. Klinger at 787-0197.

HIGH HOLIDAY SERVICES

The Wagman Centre will be holding Reform congregational services for the High Holidays this year. Tickets are $25 each and are available by calling **Lorraine Sherkin** 785-2477.

MEN'S 5-PIN BOWLING LEAGUE

The Judaean Friendly Society is looking for new bowlers to join its 5-pin league. Men of all ages are welcome. Bowling begins Sunday, Sept. 13, at 10:30 a.m. at York Bowl, Wilson Avenue. Come out and have fun and bring a friend too! Social events and prizes are included.

For further information, call **Sid** at 222-7828 or **Allan** at 789-4224.

at the JCC

The Jewish Community Centre Bloor Y branch, 750 Spadina Ave. (at Bloor) is hosting Open House Week Sept. 13-20. Drop in and try out the athletic facility, free of charge, during scheduled times. Take a fitness class, go for a swim and sauna or work out in the weight rooms. Special activities are planned for the week. Ask about the promotional offer. For scheduling information, pick up a brochure or call 924-6211.

Registration for fall programs and courses at the Bloor Y runs to Sept. 13. Courses include swimming, pottery, pre-school, fitness and much more. Call 924-6211 for your free program guide or pick up at Bloor Y. All courses begin the week of Sept. 13.

The JCC North Y branch, 4588 Bathurst St., Senior Adult Department offers programs in ballroom dance, mah jong, folkdance, painting, Hebrew, choir, drama, lectures, current events, Oneg Shabbat programs, monthly luncheons, card games and trips. Programs in beginners and intermediate bridge, line dancing, knitting and crochet, tai chi and yoga are in co-operation with the North York Board of Continuing Education and are free to seniors. Fall programs begin Sept. 14. For information, contact **Teme Kernerman** at 636-1880, ext. 364.

for seniors

Become a more informed consumer by attending **Senior Care's** Healthy Living Seminar on How To Get The Health and Social Services You Need. The course focuses on problem-solving, telephone use and assertiveness skills. The two-session seminar, by seniors for seniors, takes place Mondays, Sept. 14 and Sept. 21 from 10 a.m. to noon at the Senior Care offices. Transportation may be provided. Admission is free. Call **Arnold Foss**, 635-2860 to reserve your space. This project is funded by the Seniors Independence Program, Health and Welfare.

The **Wagman Centre** welcomes the Marketing Talent Agency presenting *A Tribute to Fiddler on the Roof* featuring 17 professional performers on Sunday, Sept. 13, from 2-3:30 p.m. Cost is $3 members, $5 guests. Tickets available at the office. Call **Chyla Talesnick** at 789-5131, ext. 2274 for reservations and information. The Creative Living Choir will perform Tuesday, Sept. 8, from 7:30-8:30 p.m.

Shaarei Shomayim Friendship Club upcoming events include the first orientation meeting for the Israeli trip (March 1-22) with a presentation by **Ari Baum** with guests **Chaim Fachler**, director of Laniado Hospital in Netanya, and **Ruth Ben-Tzur** the new director for Canada of the Israeli Tourist office on Monday, Sept. 14, at 1 p.m.; Stratford trip the see *Pygmalion*, Wednesday, Oct. 28; information on the Florida trip will be coming shortly. For details of programs and trips, call **Lena** at 785-5773 or **Ruth** at 224-5923. Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield** at 787-1526.

Hamilton's **Shalom Village Retirement Residence** September highlights: trip to Elora Gorge (bring picnic lunch) Tuesday, Sept. 15, at 10 a.m.; simcha celebrating birthdays of **Klara Shaynkin, Allan Brown, Sonia Krawchuk, Harry Minden, Cissy Simpson**, Thursday, Sept. 15, at 7:30 p.m.; apple picking at Chudleighs Farm, Friday, Sept. 25, at 1 p.m.; lunch with **Rabbi Zeplowitz** at noon Tuesday, Sept. 25.

Sunshine Travel Group 50 Plus has arranged day-away tours: Thursday, Sept. 10, the Kawarthas, **Curve Lake, Peterborough**, buffet; Thursday, Sept. 17, **Buffalo shopping**; Wednesday, Sept. 23, **Niagara, lunch at Oban Inn**; Thursday, Oct. 15, **oompapa day at Kitchener Octoberfest**. Also, a group will be leaving Jan. 12 for four, six, seven and nine weeks at the Colonnial Hotel in Florida. Call **Sylvia** at 730-0503 for more information.

The LZA Seniors Club is taking registration for the Miami trips on Wednesdays from 10 a.m. to noon at the Borochov Cultural Centre, 272 Codsell Ave. The next luncheon meeting takes place Wednesday, Sept. 9, at 11:30 a.m. A trip to Stratford to see *HMS Pinafore* is arranged for Wednesday, Sept. 16. The Discussion Group meets Tuesdays at 10 a.m. and the Dance Group gets together Tuesdays at 1 p.m.

Hebrew for seniors with instructor **Yael Lev** is offered at the Jewish Community Centre North Y branch, 4588 Bathurst St. Beginners II, for those who can read and have some basic conversational skills, will run on Fridays, beginning Sept. 25. Intermediate, for those who can read, write and have some converstaional skills, will be held Mondays. No charge for members, $42 a year (includes social membership) for non-members. For further information, call **Teme Kernerman** at 636-1880, ext. 364.

Earl Bales Seniors' Club upcoming events include a dance Saturday, Sept. 5, 7-10 p.m.; Buffalo shopping trip for members, Tuesday, Sept. 8; a dance with a live band Sunday, Sept. 13, 7:30-10:30 p.m.; the movie *That Midnight Kiss* with **Mario Lanza** Wednesday, Sept. 16, at 2 p.m.; annual bazaar Sunday, Sept. 20, 10 a.m. to 4 p.m.; local day trips for members ($5). For further information, call 636-7856.

Travel Club has arranged the following trips: brunch in Buffalo, Sunday, Sept. 13; three days in Akron, Ohio, Oct. 10; two weeks in Israel Nov. 17 plus three days in Rome. Call **Bernice**, 633-7034 or **Edith**, 638-3652.

Sunrise Group is offering a Florida supersaver Nov. 16-29 at a cost (Canadian funds) of $795 double; $750 triple, $695 quad, $1,095 single; trip to the Pines Hotel in the Catskills Nov. 2-6, for $395; Florida trip to Miami for one or two months at Casablanca, Sherry Frontenac, or Lombardy Hotels. Call **Esther** at 932-2534.

Young at Heart Seniors is having a trip to Florida at the Marco Polo Hotel for one or two months or whatever you want, efficiency included. Everyone is welcome. Call **Helen** at 635-6343.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

The Lifelong Learning Institute (LLI) is presenting a seminar on A Perspective on the Future of South Africa with **David Brewis**, vice-consul, South African Consulate, Tuesday, Sept. 8, at 10 a.m. No charge.

LLI is also offering a session entitled Learn to Live With Telephone Response Systems with management consultant **Steve Marmorek** Wednesday, Sept. 9, from 1:30-3:30 p.m. No charge.

The Friendship Circle, for people 55 and over and single, meets every other Thursday at 7 p.m. Meetings are for Friendship Circle members only. The fee is $1. The Sept. 3 program features an evening of music with **Michael Khinkis**.

Dance to the music of the Creative Band Sunday, Sept. 6, from 7:30-10:30 p.m. Charge is $3.50 members, $4 non-members.

Etrog, an Israeli cultural club for Hebrew-speaking older adults, meets every Wednesday at 7 p.m. On Sept. 9 there will be a lecture with **Dr. Itta Rotenberg**. For information, call **Anna** at 225-2112.

About People

PRESIDENT-ELECT

Prof. Sylvia Bashevkin, professor of political science at the University of Toronto, has been acclaimed president-elect of the Canadian Political Science Association for the 1992/93 academic year. She will serve as president of the national professional association in 1993/94.

A 1981 PhD graduate of York University, Bashevkin has taught political science at U of T since 1982. She is the author of *True Patriot Love: The Politics of Canadian Nationalism*, *Toeing the Lines: Women and Party Politics in English Canada*.

Bashevkin is married to **Alan Levy**, director of employee relations at Baycrest Centre. The couple and their two daughters are members of Congregation Darchei Noam.

ONTARIO BRANCH OFFICERS

The newly elected officers of Ontario branch, Women's League for Conservative Judaism, were installed recently at a conference which took place at Beth Sholom Synagogue. They are **Marlene White, president; Corine Hammerschlag, Judy Silver, Bea Muroff** and **Sheila Shvily**, vice-presidents; **Bert Kaplan**, treasurer; **Sonia Slobodsky**, recording secretary; **Terry Winston**, financial secretary; **Marilyn Cohen**, corresponding secretary; **Debby Gollom**, social secretary; **Deenie Reiken**, parliamentarian, and **Jean Bernholtz**, immediate past president.

A 50TH WEDDING ANNIVERSARY

Rachel and Ernie Stein celebrated their 50th anniversary recently. Married in London, England, they arrived in Canada about 15 years ago.

Since retired, Ernie is very active with the Jewish War Veterans and serves as parade marshall. This is a carry-over of his interest in England where he was chairman of Romford AJAX (Associated Jewish Ex-servicemen and Women) for more than 20 years (Romford is in Essex county). In fact, he and his wife were honored for their work by the Queen; they received an invitation to one of Her Majesty's garden receptions. Both Ernie and Rachel served in the armed forces during World War II.

Although most of their family is still in England, the Steins celebrated with their two daughters and their families who are here with them. They are **Hilary and Sid Kay** and their children **Andrew and Kelly, Jason and Elizabeth, Hadley**, and **Jodi**, and daughter **Linda Stein** and her children **Murray** and **Shannon**.

Ernie and Rachel Stein

PLAQUES AWARDED

At a recent function held at Holy Blossom Temple, the following Ontario Men's ORT board members were awarded plaques for their major contributions to the ORT Scholarship Program. From left Mark Pearlman, vice-president; Barry Rebuck, Dr. Ralph Folman, and Myer Brody, president, who made the presentation.

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Organizations and People

Beth David gets new cantor

By FRANCES KRAFT

TORONTO —

Traditionalism has become a byword for Cantor Yehuda Rottner, newly appointed cantor at Beth David B'nai Israel Beth Am Congregation. "Your great-grandparents used to go to shul every day," the 42-year-old, Israeli-born chazan offered as an example. "Your parents went maybe once a week. The next generation will go once a year."

To counteract this trend, Rottner would like to educate adults and children about the prayers that are included at synagogue services. "I'm not expecting everybody to make teshuvah (become observant)," he says, but he stresses the importance of understanding the ins and outs of the service and passing on the warmth inherent in tradition.

Beth David represents Rottner's first Conservative post, following six years at Montreal's Beth Israel Beth Aaron Congregation (Orthodox), where he also served as president of the Cantorial Council of Greater Montreal from 1990 to 1992. Prior to that he served as chazan at Share Zedek Congregation in North Hollywood, as well as in Long Island, New York.

"I don't talk about Orthodox or Conservative," says Rottner. "Anybody coming to daven is a righteous person."

Like a number of his colleagues in Toronto who formed the International

Cantor Yehuda Rottner

Federation of Traditional Cantors in the wake of the last year's controversy over women as chazzanim, Rottner draws the line at women cantors. "We're talking about 2,500 years of tradition," Rottner said. "Old wine is much more valuable than new wine. We have to keep our old wine."

Rottner has no objection to women singing in a synagogue choir, because that does not constitute singing as a shaliach tzibur (emissary of the congregation), he explained.

Rottner, a lyric tenor with operatic training, favors the traditional tunes that he learned from his father, the former longtime chief chazan at the Great Synagogue in Haifa. He says that he also plans to introduce new tunes into the service.

The cantorial tradition in Rottner's family goes back several generations and includes Rottner's great-great-grandfather, who was a chazan in Hungary. Rottner's parents were Holocaust survivors who spent three years in Bari, Italy, before making aliyah.

Rottner's most searing memory of Israel goes back to Yom Kippur 1973 when he was serving as a cantor in Petach Tikvah. Rottner had to leave in mid-service because of the impending Yom Kippur War. His lieutenant had interrupted him in the middle of a prayer to say that he was needed at their army base. With the rabbi's approval, because of the urgency of the situation, Rottner left by jeep, still wearing his white cantorial garb.

A more pleasant memory and a recent highlight of Rottner's career is the Flight for Freedom cantorial concert he arranged in Montreal in 1991, which raised enough money to send a planeload of Russian olim to Israel.

Rottner and his wife Ruthi have been married for over 18 years. They have five children.

NCJW gears up for new year

By MOURA WOLPERT

HAMILTON —

As organizations gear up for the fall and line up the year's programs, Hamilton's National Council of Jewish Women announces that the speaker provisionally scheduled for their first meeting on Sept. 9 is Priscilla de Villiers, a founding member and executive director of CAVEAT (Canadians Against Violence Everywhere Advocating its Termination), a group lobbying on behalf of victims of violence.

De Villiers is the mother of Nina de Villiers, the tragically murdered Burlington student. Should de Villiers be unable to keep the date due to her heavy workload, NCJW public relations chairman, Penny Greenberg, advises that another member of CAVEAT will be available in her place.

Location of this meeting will not be made public but anyone interested in attending can obtain the information from any member of the organization.

On the lighter side, members will learn the Art of Truffle Making on Oct. 14 at Nibbles & Licks in Dundas; in November, an expert will advise on antique collecting and appraisal, and the year will end with the usual Chanukah potluck supper.

Not all programs have been confirmed but lined up so far are a discussion on Preventative Measures to Increase Personal Safety for Women with a member of the Dundas police community services, and Patricia Payne of Cancer Information Services who will discuss Cancer From A Woman's Perspective.

On April 14, Marilyn Pilling of the Hamilton Public Library will speak on bibliotherapy, or the effect reading can have on a person.

Hamilton NCJW will take a break from active fundraising this year and instead, "concentrate on working on the celebration of the many years of the success of NCJW."

Also, says Greenberg, NCJW members will watch with pride the construction of Ronald McDonald House, the residence for visiting families of out-of-town children hospitalized at the McMaster University Medical Centre's children's hospital.

The group last year raised $10,000 for Ronald McDonald House "and we are still committed to ongoing support by providing volunteer services once it is open," says Greenberg.

The residence is expected to open some time next spring.

Also, members will continue working on projects such as the Ship-A-Box program for Jews in the former Soviet Union, and a repeat of their successful Passover food basket delivery project.

New presidents this year are Flora Rams and Bonnie Rotenberg.

SINGLES EVENTS

Singles Events is an advertising feauture of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

Metro Toronto Singles presents a Labour Day Long Weekend party at **Berlin** 2335 Yonge Street. Sunday, September 6. 8:00pm. **The next day is a holiday!** Grand prize, a bottle of Mumm's Champagne. Cover $11.00. **222-7111** for information. 11383

Indian Summer Singles Night. The first one was so good, we're doing it again at **Slug and Lettuce**. Saturday, September 5. 8:00pm. 5650 Yonge Street. 733-9690. $10.00. 11429

Marcia Levine and Jeff Perlmutar invite you and your friends to a tennis roundrobin and dance at JCC Valley, 7015 Leslie Street (north of Steeles), on Saturday, September 5. Tennis starts at 7:00pm (reservations a must for tennis!!!) Dancing begins at 8:30pm. Tennis and Dance $13.00, Dance only $10.00. For more information call Marcia at 889-0813, Singles Hotline 889-5101. 11343

Atideynu Lodge (20's and 30's) presents: General Meeting on Tuesday, September 8. 7:30pm. 15 Hove Street. Speaker: Paul Marcus, National Director of The Institute For National Affairs. Topic: Holocaust and Hope. Members free admission, non-members $3.00. Free refreshments. Contact Shari, 222-0272. 11401

Alone for the High Holidays? I would like to form a group, interested in getting together for "Yontif". Evelyn, 781-9245. 11395

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Reform shul thrives in Regina

By MYRON LOVE

REGINA —

With the formation of Beth Tikvah Congregation three years ago, former Montrealers Ron and Judy Bing can claim the distinction of founding Reform congregations in two different western Canadian cities.

Ron Bing was the founding president of B'nai Tikveh Congregation in Calgary 13 years ago. He reports the congregation now has a membership of 180 families and its own rabbi.

Seven years ago, the family moved to Regina after Bing was offered an engineering position with SaskOil. They joined the city's Orthodox Beth Jacob Synagogue and were members for three years.

"We wanted bat mitzvahs eventually for our daughters," says Bing. "We could see Beth Jacob would not be able to accommodate us, so we dropped out."

The catalyst for the formation of Regina's Beth Tikvah was the passing of Bing's mother in Montreal three years ago. The Bings called a few people to the house for a minyan on Friday night. They formed minyans the next two Fridays and then were asked to organize High Holiday services.

"Some of the people who joined us were new to Regina," Bing says, "but there were a lot of closet Jews, too. One family had been in Regina for 20 years but had not been part of the Jewish community. They found a home with us. We were fulfilling a need."

In three years, the congregation has grown to 35 families with its regular Friday evening services, its own Sunday school and an active adult education program.

Bing reports the congregation has recently welcomed its first converts. The conversions had to be done in Saskatoon because the new congregation is not allowed to use Beth Jacob Synagogue's mikveh, Bing says.

Once a month, Rabbi Jeffrey Gale of Temple Shalom in Winnipeg comes to Regina for rabbinic weekends with the Reform congregation. For the High Holidays, the membership is bringing in Rabbi Elliott Baskin of New York to lead them.

"We are in the process of buying our own cemetery," Bing adds.

* * *

After 43 years near downtown Regina, the Beth Jascob Synagogue is moving to the suburbs. The new location is in the southwestern part of the city where most of Regina's Jewish population now lives. The move will take place after the High Holidays.

The Orthodox congregation, led by Rabbi Solomon Truzman for the past six years, has a membership of about 150 families which has remained relatively constant.

An additional benefit of the new synagogue building is that all the rooms, including the Hebrew school, are on the same level. There are about 40 students attending the Hebrew program after regular classes during the week and on Sunday mornings.

Saskatoon community trying to remain alive

SASKATOON —

Saskatoon's Jewish community is different than it was 10 years ago, reports longtime resident Gladys Rose. Membership in the community has dropped to about 175 families from 200 several years ago and quite a number of those who are active are older people.

"A number of newcomers have become involved in our congregation [Agudas Israel] and the number of students in our Hebrew school has remained relatively stable at about 40," says Rose, who is active in Canadian Jewish Congress, "but we lack longtime committed members. It is getting harder, for example, to find people to work in our pavilion at Folk Fest." (Folk Fest is a three-day festival of the nations held in Saskatoon every summer in late August.)

Jewish communal life, though, continues through the synagogue, B'nai Brith and Hadassah-WIZO and Rose notes the United Israel Appeal continues to do well in the community. She says that an American rabbi is coming in for a weekend in November as a visiting rabbi — the regular rabbi is Rabbi Pavey — and other events are being planned.

Outside the major centres of Saskatoon and Regina, Saskatchewan's largest Jewish community is in North Battleford with a population of about 30 families. Rose reports that the Saskatchewan Jewish Community Council has outreach programs to smaller communities around the province and the people in those communities are on the mailing lists of the Saskatoon and Regina congregations.

— M.L.

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CORRECTION

The address of the

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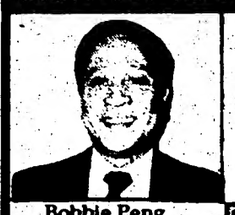

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Organizations and People

Hadassah-WIZO marks 75 years

By MOURA WOLPERT

HAMILTON —

Hamilton Hadassah-WIZO will hold a combined installation and celebration marking the organization's 75th anniversary on Thursday, Sept. 10, at the Old Mill restaurant in Ancaster.

The evening's highlight will be entertainment by the Royal Brass Quintet of the Hamilton Philharmonic Orchestra.

The HPO graciously offered to be part of the celebration as part of its policy of creating good community relations, says former president Ilona Feldman, who is co-convenor of the event with Beverley Lasky.

"Because we are good to the community through activities such as our bazaar, they wanted to be good to us," says Feldman.

The keynote speaker will be national president, Esther Matlow, who will pay special tribute to past chapter presidents of what is one of the oldest Hadassah-WIZO organizations in Canada.

Another special feature of the evening will be a fashion show by Deborah Harley and Casual Lady.

Normally held in June, the installation was postponed this year due to an unexpected change of president.

Sheila Levitt was to have continued as president for another year but with a toddler at home and expecting a second child, she reluctantly bowed out.

Instead, Stephanie McLean will now serve as president for the next year.

Immediate past chairman of the UJA women's division, vice-chairman of the Bonds women's division and long an active member of Hadassah-WIZO, McLean says she is "excited about working with the new executive" and looks farward to "a great year."

Feldman and Lasky, also a past president, will act as installing officers.

The evening begins with cocktails at 6:45 p.m., dinner at 7:15 and couvert is $22 per person. Reservations and further information can be obtained by calling Sherri Michell, 416-628-6342.

JCC fills position

TORONTO —

A former Torontonian, Jack Muskat, has been named program coordinator of the Richmond branch of the Jewish Community Centre of Vancouver. The branch opens Sept. 13. Richmond is a suburb of Vancouver with a rapidly growing Jewish population.

"There seems to be a need for educational, recreational and social programs that aren't necessarily religious," Muskat said after he and a committee completed research of Richmond community members. "We aim to have our programs reflect what people want — not what we impose on them."

Programs lined up to date include art exploration and Shabbat activities for kids aged 2 to 5 years, a club for teens, and Hebrew classes. A seniors' drop-in will be developed later.

The branch occupies 1,500 square feet in a light industrial plaza at 5640 Hollybridge Way.

Muskat moved to Vancouver in 1987 where he established a consulting practice, assisting companies in financial management and fundraising. He lives in Richmond with his wife Linda, an interior designer, who will help out with fundraising for the branch's fall program. They have two children.

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$185.00 for 10 people

MENU #2
Gefilte Fish, Chicken Soup & Matzo Balls, Roast Chicken, Roast Brisket of Beef, Lockshen Pudding, Pan Roast Potatoes, Carrot Tzimmes, New Dills, Cole Slaw, Honey Cake, Chala, Apple Pie, Honey & Apples.
$215.00 for 10 people

MENU #3
Gefilte Fish, Cabbage Borscht, Whole Roast Turkey (precarved) or Lemon Chicken or Veal Roast, Rice & Mushrooms, Lockshen Pudding, Green Beans Almondine, New Dills, Cole Slaw, Fresh Fruit Salad, Chala, Honey & Apples.
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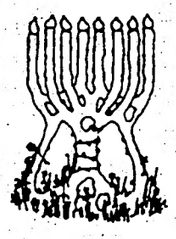
Arts



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Registration for September 1992 being accepted now.

For more information:
789-5502 (days); 494-4725 (evenings).

City of Toronto

You Too Can Help Run City Hall

Every year Toronto City Council advertises for applicants from the public and appoints citizens to various committees, boards and commissions that make decisions on a variety of matters, such as the management of public facilities, the physical layout of the City, and the development of community services. These appointments give Torontonians from a variety of backgrounds a chance to volunteer their skills to help run the City.

City Council wishes to ensure that its committees, boards and commissions reflect the diverse nature of Toronto's population and invites all **residents** to consider this opportunity. Applications from women, people with disabilities, native peoples, and racial and ethnic minorities are especially encouraged.

The City of Toronto's procedure requires that anyone interested in appointment, other than incumbents, MUST attend an introduction seminar relating to the agency of interest, where application forms will be available. The dates of the seminars are listed below for those agencies for which appointment must be made at this time.

An Introduction Seminar for the following agencies will be held on **Tuesday, September 8, 1992,** in the Council Chamber, City Hall, at the times shown.

Agency	Time	No. of Vacancies
Toronto Historical Board (three-year term)	7:00 p.m.	5
Planning Advisory Committee (3 positions for a three-year term) (1 position for remainder of term to expire on November 30, 1993)	8:00 p.m.	4

An Introduction Seminar for the following agencies will be held on Thursday, September 24, 1992, in the Council Chamber, City Hall, at the times shown.

Task Force to "Bring Back the Don" (two-year term)	7:00 p.m.	17*
Toronto Recycling Action Committee (three-year term)	8:00 p.m.	7
City Cycling Committee (two-year term)	9:00 p.m.	9**

*Applications are especially encouraged from people who are actively involved with environmental groups and/or live in communities adjacent to the Don River.

**Includes one (1) representative of the bicycle courier industry and one (1) representative of the Bicycle User Group Network.

The Nominating Committee of City Council will recommend qualified candidates for these positions. **Only RESIDENTS of the City of Toronto are eligible.** Attendance at the introduction seminar relating to the agency of interest **is a pre-condition to applying for appointment.**

If you have any questions regarding application procedures, you may call 392-0476.

TDD Users call 392-7354.

SILVER SCREEN TRADITION

The Marcus Adeney Silver Screen Celebration was recently held at Central Park Lodge to mark film maker Chayle Chernin's documentary on Adeney's life, which chronicles his years as a Canadian musician and writer. At the gathering, guests viewed a W.C. Fields silent movie, which was accompanied by pianist John Henry Nyenhuis (centre). Seen here with the pianist is Adeney and Chernin.

Israeli film examines absorption

Film

By SHELDON KIRSHNER

Ephraim Kishon's *Sallah Shabbati* is a quintessential Israeli film, in that it deals with Israel's raison d'etre — immigration absorption.

What, after all, is Zionism if not the ingathering of the Jewish people in Israel?

Sallah Shabbati, which was screened at the Toronto Jewish Film Society, is considered a classic of Israeli cinema. Released in 1963, and nominated as Israel's Academy Award entry for best foreign film, it's a satire of life in Israel, circa 1949.

It opens as Sallah — a gruff, unpolished North African Jewish shoemaker, played animatedly by Haim Topol — and his family step off an El Al airliner in Tel Aviv. Sallah, with his brood of seven children, expects a job and an apartment. Little does he know that he'll face disappointment, at least at the beginning.

Sallah is dumped unceremoniously in a maabara, or ramshackle transit camp, and put to work in a Jewish National Fund reforestation project. How he outfoxes the authorities and finally masters his situation is the theme of *Sallah Shabbati*. A subtheme revolves around the romance between his pretty daughter (Geula Noni) and her suitor from the neighboring kibbutz (Arik Einstein.)

Kishon, who wrote and directed *Sallah Shabbati*, aims his good-humored but never savage barbs at a variety of targets.

He satirizes low-level clerks and their bureaucratic, insensitive ways. They haven't the foggiest notion that the immigrants they're patronizing, even mocking, are going through a confusing, wrenching adjustment to a new society. Kishon can empathize, since he was an immigrant himself.

As well, Kishon highlights the cultural chasm between Sephardi and Ashkenazi Jews. In a scene which aptly encapsulates this recurring tension, a kibbutznik glibly contrasts Sallah's "barbaric" behavior with the "progressive" outlook of her kibbutz. This is virtually the only moment in the film when high seriousness almost gets the better of its dogged dedication to light, cheerful banter.

Kishon even brings in the concept of bride price to exemplify the divergence of Sephardi and Ashkenazi customs. In his quest to find permanent housing for his family, Sallah asks his comely daughter's suitor for a substantial sum of money, else all bets are off.

Philanthropy, too, is satirized, as Kishon pokes gentle fun at wide-eyed, well-meaning American Jewish donors who become the butt of an official's cynicism. Who can expect them to know that the groves they are planting in their family's name have already been used to honor a previous family?

Sallah Shabbati is generally amusing and diverting, but by today's standards it is dated and seems simple-minded. On the other hand, it is instructive to note that the integration of new immigrants still remains one of Israel's chief challenges.

Books

By BERNARD BASKIN

The Day The Rabbi Resigned by Harry Kemelman (Random House of Canada, $25.00)

The scenario is confusing. Victor Joyce, a professor in a small college in Barnard's Crossing, Mass., is found dead in his car which is smashed into a massive tree trunk on the side of a dark road. He had been drinking heavily and appeared to be the victim of a drunk-driving accident.

But when Dr. Abner Gorfinkle passed by the wreck and examined Joyce, he was still alive. Moreover, the watch which Gorfinkle had noticed on the unconscious man's wrist is mysteriously missing.

Police chief Hugh Lanigan enlists the support of his old friend Rabbi David Small in investigating the accident. Could it be murder?

The victim, it turns out, was a tenure-hungry libertine with a number of enemies, some of whom had driven down the same road on the night of the accident.

The investigation comes at a crucial time in the rabbi's career. After 25 years as leader of his fractious congregation, he has decided to resign. He is bored with clerical duties and phlegmatic congregants. Is a university teaching position available?

In his nine previous novels highlighting Rabbi Small, Harry Kemelman has delighted his numerous fans with a knack for ingeniuous plots, and an intriguing protagonist who brilliantly solves mysteries as he dispenses gobs of information about Judaism.

This new novel, however, although a pleasurable summer read, is not quite up to the author's usual standards. The plot is unsuspenseful, the rabbi's role in solving the murder is minimal and the bits of Jewish faith and culture are inconsequential.

Kemelman is an old pro, but he seems to have run out of steam with this latest effort. Perhaps the next adventures of the redoubtable Rabbi Small will take place on a college campus. How about this for a title: *On Rosh Hashanah the Professor went to Shul.*

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Arts

Budd presents musical revue as Posluns starts new season

By BEN ROSE

TORONTO —

"Everyone thought I should get a nose job and marry a doctor but I went into show business instead," said singer Julie Budd (born Julie Erdman in Brooklyn, N.Y.) the star of *The Musical View of Julie Budd*, which opens the Leah Posluns Theatre season Sept. 3 and runs to Sept. 26.

The theatre is opening its season six weeks earlier than usual this year because of the High Holy Day dates.

Budd has an elfin-like figure which belies her powerful voice. She sang *Looking Back* from her new record at a media brunch to introduce the new season. "This is an ungodly time for me to be singing," she said. "I don't do anything until 3."

"You're just a Jewish martyr," chimed in theatre director Reva Stern.

Aided by slides, films, and three dancers and singers, Budd will present a basically one-woman concert revue, which includes a Yiddish song. The music and lyrics are by Herb Bernstein and the show is produced and directed by Stern.

Bernstein and Budd have had a 20-year collaboration, ever since Bernstein discovered her singing in a Catskills revue as a child of 12. Since then Budd has gone on to a career as a headliner in her own right and as an actress on the legitimate stage and in films.

If director Stern is worrying that the new performing arts centre in North York built by Garth Drabinsky is going to cut into business at Leah Posluns Theatre, she didn't show it at the press reception.

"When you're in a race, you just run faster," she said.

Because audiences want escapism during stressful times, Stern said, the season will consist of three unusual musicals and two comedies. Surveys of subscribers have shown they put musicals at the top of the list.

The second production, a Canadian premiere, is *Another Kind of Hero*, Nov. 4 to Nov. 29, a musical based on the life of Swedish diplomat Raoul Wallenberg, with book and lyrics by Lezley Steele and music by E. A. Alexander.

This will be followed by another Canadian premiere, *The Diary of a Madman*, by Nikolai Gogol, Jan. 20 to Feb. 14, adapted by the famous dancer, actor and entertainer Tom Troupe and Don Eitner, and starring Troupe.

A third Canadian premiere, *Esther* by Elizabeth Swados, is a rock musical based on the Purim story, and runs March 3 to March 28, performed by a troupe from Washington, D.C.

The fifth play, to be announced, is a comedy, to run April 21 to May 16.

"This has been a tough season to put together, so much is happening," said Stern. "But we're staying ahead of the game."

David Perlmutter, incoming president of the Jewish Community Centre, himself a private TV producer, lauded the efforts of co-founder Wilfred Posluns in raising funds for the theatre. The theatre is involved in a program of community outreach, he said, which includes free Wednesday matinees for the elderly and disabled.

Julie Budd

12 Tribes of Israel in mezuzah series

TORONTO —

Knight Galleries International has acquired the exclusive distribution rights for the Chagall mezuzah series of the Twelve Tribes of Israel.

This series constitutes a unique form of art, manifesting the imagination of Marc Chagall. The series captures the creativity and symbolism of the Chagall Windows — the artist's gift to the Jewish people — which grace the synagogue of the Hadassah-Hebrew University Medical Centre in Jerusalem.

Each of the windows represents one of the twelve tribes of Israel. Chagall's inspiration came directly from the Bible, particularly the chapters recounting the blessing of Jacob to his sons (Genesis 49) and the final blessing of Moses to the Children of Israel as they were about to enter the promised land (Deuteronomy 33).

The Twelve Tribes of Israel Mezuzah series is produced in a limited, numbered edition of 1,800 copies. Each mezuzah case measures 13 x 3.5 cm and contains a full color silkscreen print of the Chagall Window representing a tribe of Israel.

Each mezuzah case may be purchased individually or as a part of a complete set.

The entire series was commissioned by Hadassah — the women's Zionist organization of America.

For further information or to view the mezuzah cases, please contact Julian Liknaizky at 781-9940.

Eye on Arts

Chutzpah a go-go, the hit Jewish musical review which played at the Under the Umbrella Festival in July, is returning for a limited engagement at the Leah Posluns Studio Theatre from Sept. 12-26.

Chutzpah a go-go was written by David Gale and Randy Vancourt and directed by Jordan Merkur. The talented performers will return for the 16 new shows this month.

For tickets call 630-6752.

* * *

The Construction and Development Division of the State of Israel Bonds will sponsor its second annual world premiere at the Festival of Festivals on Sept. 17.

The film, *American Heart* is directed by Martin Bell and stars Jeff Bridges and Edward Furlong. It is an insightful look into the tumultuous and tough relationship between a father and son.

The screening will take place at the Elgin Theatre at 6:45 p.m. A buffet reception will follow at the Dominion Ballroom in the Sheraton Hotel where comedian Mark Breslin will be honored.

Admission is by patron support plus a couvert per person of $125.

For further information call Jacques Vogler at 789-3351.

* * *

The Jewish Museum of New York will present Convivencia: Jews, Muslims and Christians in Medieval Spain at the New York Historical Society, Central Park West and 77th St. from Sept. 20-Dec. 20.

This exhibition will examine cultural interrelationships among Jews, Muslims and Christians in the centuries from the Muslim conquest of Spain in 711 to the defeat of the last Muslim ruler and the expulsion of the Jews in 1492.

Over 100 objects will be shown in the exhibit, which will also be shown in Dallas from Jan. 29 through April 11.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

THE MUSICAL VIEW OF JULIE BUDD opens tonight! **Budd**, named L.A.'s "Cabaret Performer of the Year", heads a cast of 4 in a great blend of song, dance & comedy. The **Durante** piece is a hoot, the **Gershwin** section, dreamy ... Do get your season tickets for this and the entire great season. **Leah Posluns Theatre, 4588 Bathurst Street, 630-6752.**

Watch for our *Fall Fashion* Supplement In Next Weeks Issue of The Canadian Jewish news

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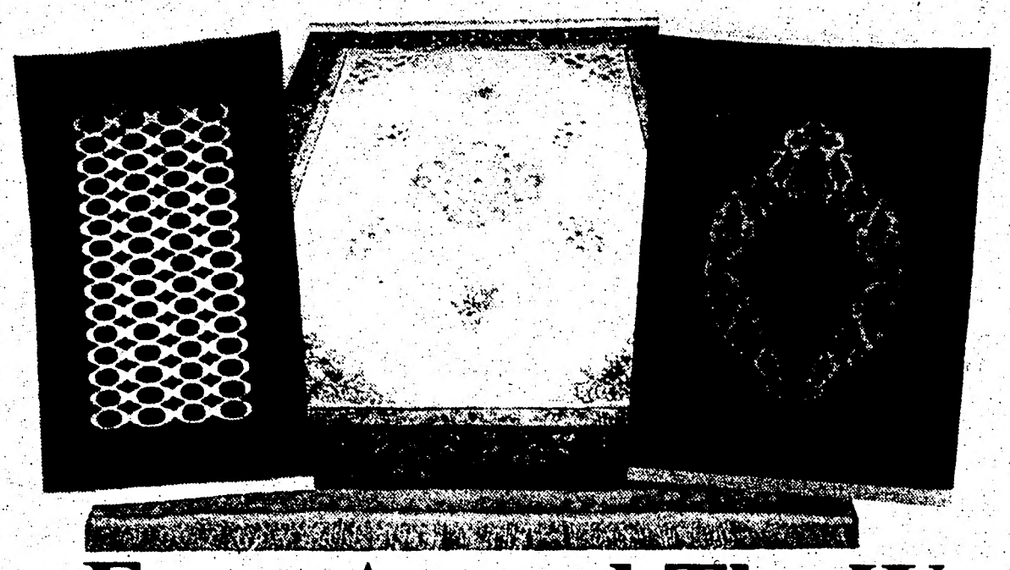

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Fashion

Unique materials = unique designs

By BARBARA KINGSTONE

GENEVA —

When you've won 10 "Oscars" in 25 years at the Diamond International Awards and are the only one to hold that distinction, there's good reason for world jewelry and art connoisseurs to come knocking at the door.

But for Geneva-born Gilbert Albert, now his his 60s, his two Swiss stores and an outlet in Japan are the only places you'll find and be able to buy his art.

This could be mistaken as arrogance, but the fact is that even French writer Jean Anouilh was fascinated with Albert's work and wrote an enthusiastic piece calling him "our Genevan magician" and that his work was likened to "fragments of stars: the very gems of his God."

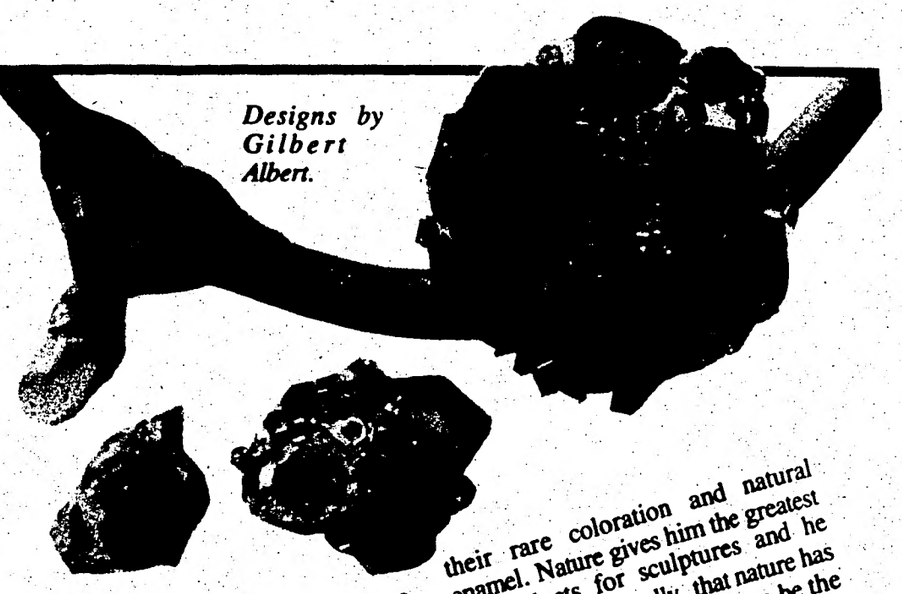
So unique are Gilbert's creations that in 1991, he was the first living artisan (he detests being called an artist) since 1917, to be invited to have his own exhibition at the Kremlin in Moscow. Over 60,000 people came to the exhibition in one month.

What makes Albert so unique? The answer is easy. His use of unique materials. His inspirations come from nature. The description is not to be taken lightly. Albert uses meteorites, sea urchins, Chinese beetles (scarabs), simple fossils, coral, fish vertebrae. Anything from the sea in fact. And among those are the more common sea offerings - pearls, any color any shape.

Sound strange? Not when you see the finished product. His jewelry designs have been described as "being like one big dream." Diamonds, black sapphires, opals, moon stones, rubies, tourmalines, mother of pearl, crystal and rough diamonds are featured with the sea findings which he then places on 18 karat gold.

Long before he opened his first shop in 1962, Albert, who had apprenticed as a jewelry designer at L'Ecole des Arts Industriels in Geneva, headed the work shop at the renowned Patek Phillippe Company. He had also been given the honor to create the Dean's mace and chain for the University of Geneva's 400th anniversary. His superiors could see, even then, that this was no ordinary gem designer.

Sitting in his main store on Geneva's rue de la Corraterie, in his atelier, you're aware that this isn't the run of the mill studio. The first and lasting impression is that an artist works here. There's an easel with a partially finished gouache, a shelf filled with coral, shells and rocks, sculptures surround the very large work surface.



Designs by Gilbert Albert.

One of his world famous trademarks, meteorites, became central to his amazing designs. "I love them for their mystery, their black light." Scarab (or beetles) are admired for their rare coloration and natural enamel. Nature gives him the greatest by-products for sculptures and he states, philosophically, that nature has "allowed me the good luck to be the admirer and its servant."

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Accessories - dare to be different

By RANDI DRUZIN

Everyone wants to be different, these days.

"People are looking for something unusual," says George Klein, owner of George Klein Creations. "That's why they come to my store."

Klein designs and creates jewelry for people who are tired of traditional bijouterie. Though he stocks some imported Italian jewelry in his modest store — which is located on the second floor of Steeles Heights Plaza in Willowdale — most people visit Klein's shop because they want him to re-model an old piece of jewelry or to fashion a new one.

"When I re-model an old piece of jewelry, I don't alter the shape of the stone itself," says Klein, "but I create a new design — an original way to present the stone on a ring, a bracelet or a necklace.

"When I create an entirely new piece of jewelry, I sculpture the stone into a unique shape, like a kidney or a triangle. I don't always use stones in a calibrated, standard size," Klein says. "Free form is very popular with my customers."

Often, people looking for a unique bar or bat mitzvah gift, the perfect anniversary gift or an eye-catching eternity band find Klein's store through word-of-mouth. "I don't advertise much," says Klein, who's been in the jewelry business for 24 years. "When I opened the store 10 years ago, I put my name on an awning out front, and that's about it," he confesses. "It's a fairly small store, fairly secluded," he adds.

Though Klein admits business has been slower during the recession, he says it has survived because his prices are below retail. "I don't believe in percentage sales," he says, "because when an item is presented as being marked down 20 percent, there's no way of knowing what price it has been marked down from. The original price could easily have been marked-up before being 'marked down' for a sale," he says. "The best way to attract customers is to offer them reasonable prices on a regular basis."

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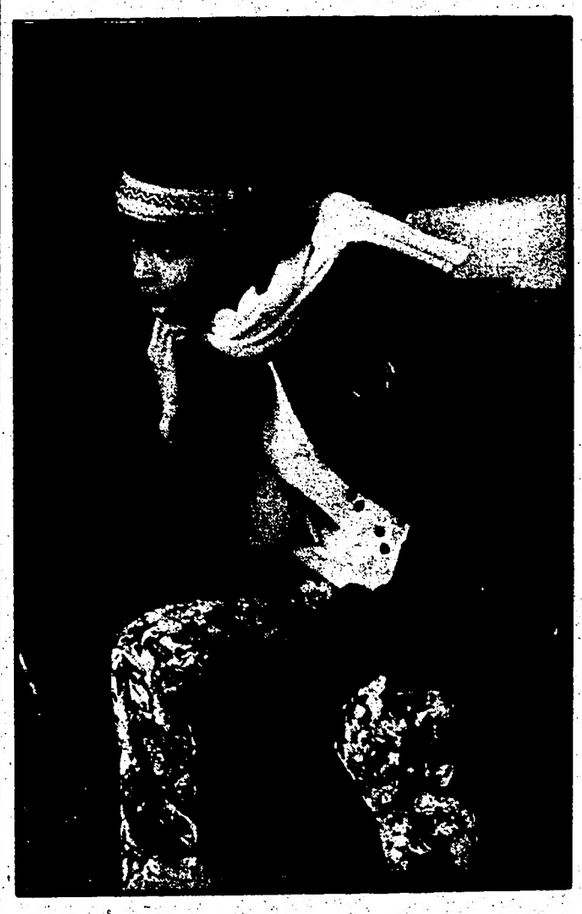

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This season marks the introduction of a great lineup of fashions and accessories. It is an ideal time for the busy woman to revamp her wardrobe.

The Casual Way, a one-stop store for casual work and play wear, celebrates these new beginnings this fall with their Turning Over A New Leaf promotion running Sept. 1 to the 12th.

For the duration of the New Leaf promotion, a percentage of the money spent by teachers at The Casual Way will be donated to the Give the Gift of Literacy Foundation. This organization is committed to the advancement of literacy in Canada through the preparation of materials needed for study.

In addition to the in-store promotion, The Casual Way has planned two runway shows featuring the Jones New York collection and the latest Liz Claiborne fall fashions.

The store, located at 2541 Yonge St. (five blocks north of Eglinton Avenue on the east side of Yonge Street), will run the shows on Sept. 12 and Sept. 26 respectively beginning at 1 p.m.

OMISSION

In the Aug. 20 issue of *The CJN*, the photo credit for one of the pictures on the business page was not noted. The story, Firm boosts cancer patient 's image, was accompanied by a photo taken by Yossi Offtenberg. *The CJN* regrets the error.

Boulder's a pretty college town

By HENRY SREBRNIK

BOULDER, Colo. —

Everyone knows that Colorado is the number one ski destination in the United States. Who hasn't heard of Aspen or Vail? Snow and Colorado are almost synonymous. So why bother visiting in summer.

There are any number of reasons, even apart from Denver, Colorado's urban hub and certainly one of the most pleasant big cities in America. And one of them has to be Boulder.

I consider myself an afficionado of college towns and visit them whenever I get the opportunity. I've lived in or been to places such as Ann Arbor, Michigan, home of the University of Michigan; Berkeley, California (University of California); Cambridge, Mass. (Harvard and MIT); Chapel Hill, North Carolina (University of North Carolina); Hanover, New Hampshire (Dartmouth College); Palo Alto, California (Stanford University); and Princeton, N.J. (Princeton University), among others.

There's a funky and relaxed feeling to these towns rarely equalled in the more "adult" world. Bohemian, lively, friendly and full of interesting shops, restaurants, bookstores, and specialty boutiques, they are, as it were, self-contained Yorkvilles or Greenwich Villages, without the hassle of the rest of the big city.

Of all the college towns I've seen, Boulder, nestled at the very edge of the Rocky Mountains, some 30 miles northwest of Denver, is the prettiest.

Initially settled in 1858 by prospecters looking for gold, Boulder became home to the 600-acre campus of the University of Colorado 18 years later. It has since attracted various scientific think tanks, such as the National Centre for Atmospheric Research and the Joint Institute for Laboratory Astrophysics. Today, it is a leading centre of research.

But there's more to Boulder than academic excellence. The campus of the university is itself aesthetically magnificent, with a sense of architectural harmony rarely found at large universities. The buildings are constructed in a Spanish style, with red-tiled roofs, and they are separated by landscaped plazas, often with foundations in the centre. Clearly, a lot of thought went into making it a beautiful place — it isn't just a jumble of highrise buildings, like so many big modern universities. There are guided walking tours of the campus year round, well worth a visitor's while.

A large college town with 83,000 inhabitants, Boulder is a mecca of artistic, cultural and intellectual life. There are numerous summer art and entertainment events and concerts. The Mary Rippon Outdoor Theatre hosts the Colorado Shakespeare Festival every summer.

Among the various museums worth visiting are the Boulder Museum of History, the Lafayette Miners' Museum, and the University of Colorado Museum, with its displays featuring the animals and peoples of the southwest. Also, not too far from Boulder, there is Lookout Mountain, site of "Buffalo Bill" Cody's grave and the Buffalo Bill Memorial Museum, a treasure trove of western artifacts and memorabilia.

The town itself is astonishingly beautiful — so much so that it looks almost like a theme park! One of the main downtown throughfares, Pearl Street, has been turned into a brick-paved pedestrian mall full of wonderful shops, cafes, ethnic cuisine (including Chinese, Ethiopian, Mexican, Moroccan, Nepalese, and Russian) and more conventional eateries. It also pays to wander into the more residential areas, as Boulder has many elegant Victorian homes.

There are several popular routes to nearby mountain areas. Drive the Flagstaff scenic highway to the summit of Flagstaff Mountain, almost 7,000 feet above sea level. There are excellent views of the Continental Divide and the plains below.

It's easy to get to Boulder from downtown Denver: simply go to the Market Street bus station downtown and hop onto a regularly scheduled city bus going to Boulder. The ride takes about an hour each way.

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Business Outlook

Firm taps Israel's pre-fab market

By RON CSILLAG

TORONTO —

A bright smile accompanied by raised eyebrows — the kind of expression of which only a Sabra is capable — crosses the face of Erez Weinreich when queried about making money by exporting much-needed pre-fabricated homes to Israel.

"Profit?" asks the 41-year-old president of The Lumber Guys, the Toronto super-store for home renovation and building supplies, and of the Lumber City and Lumberking chain of outlets. "You don't do this for profit."

Something else drives Weinreich, who was born and raised in Israel and saw action in the IDF from 1972 to '74. He knows the building supply business but he also knows his birthplace and its unwieldy, often maddening bureaucracy.

"You have to have a lot of patience dealing with Israel," Weinreich sighs. "You can't give up."

Weinreich's patience is about to pay off, again. He's on the verge of tapping Israel's potentially lucrative pre-fab housing market, made ever larger by the influx over the past two years of some 250,000 immigrants from the former Soviet Union.

This isn't his first foray into the Israeli home building market. In 1981, Weinreich formed a partnership, Reikh International Ltd., which exported to Israel North American-style building supplies, including metal studs, drywall and insulation. It was hard going, he concedes, because Israelis were so used to concrete and mortar construction.

Now, he's facing an even more daunting selling job: convincing Israeli authorities that wood-frame prefabs are just as durable as those made of concrete.

"There's extreme resistance to drywall and wood-frame housing in Israel," he explains. "For one, there's so little local lumber in Israel that it's not used in houses. People think it's not as tough as concrete. The government had little knowledge of wood, so a lot of housing [contracts] went to Israeli prefabricators."

Weinreich has now set up a partnership with two Israelis and with Viceroy, a Scarborough-based manufacturer of homes which that has set up an Israeli operation.

Within the next six months, Weinreich expects to erect two model prefabs in the coastal town of Caesaria. One will be a basic starter home, ideal for new olim, that will range from 600 to 900 square feet. These will have two bedrooms and some Israeli accoutrements, such as stucco and clay shingles.

The other model will be aim for Israel's luxury market. This 1,300- to 5,000-square-foot home will feature four bedrooms and typical North American trappings: sunken living rooms, skylights, and split levels. They can be custom built to suit any taste.

"Quickie" homes cut no corners

Both models will be fully air-conditioned, insulated, have energy-efficient windows and will meet Israeli building, electrical and plumbing standards, Weinreich explains, adding that the pre-fabs, despite their reputation as "quickie" homes, will be of top quality, with no corners cut.

Potential buyers can inspect the homes and peruse a colorful brochure in Hebrew, English and Russian. The homes may be built anywhere land can be purchased, or in most cases, leased from the government for 99 years.

Once a contract is signed, Weinreich and partners supply the lumber, trusses, insulation, flooring, drywall and kitchens. Local Israeli contractors provide paint, electrical and plumbing fixtures, roof tiles, stucco, concrete for the foundation and air conditioning units. A typical pre-fab is put up in 60 to 90 days, compared with up to two years using conventional Israeli methods.

The deal also supplies jobs: at least 10 workers are needed to put up each pre-fab, with dozens of indirect jobs created too. Construction of the homes is far less labor intensive than the building of Israeli homes, he says.

Weinreich hopes to erect 10 to 15 pre-fabs a year. As for cost, the homes range from $29,000 to $40,000 (U.S.), not including the plot of land, which can exceed the cost of the house.

Weinreich has steered clear of government involvement, both here and in Israel. He's armed with private capital because, he says, Canada's $100 million Export Development Corp. line of commercial credit for housing construction in Israel has too many strings attached. (For one, it requires that all Canadian-built homes be constructed inside Israel's pre-1967 borders).

Recent reports say now that the United States has freed up the $10 billion loan guarantee, Israel has arranged to import 20,000 pre-fabs. The government wants all remaining pre-fabs to be manufactured in Israel and will now only purchase pre-fabs made locally and in which foreign content is limited to 30 percent. Counting labor, Weinreich says he meets the standard.

* * *

Weinreich is obviously hoping to avoid the experience of Howard Brenhouse, president of Okaply Industries of Oka, Que.

Last year, Brenhouse worked feverishly to put together a consortium, which included Royal Homes Ltd. of Wingham, Ont., to build up to 4,000 pre-fabs in Israel, using local labor.

The deal simply fell apart when Israel abruptly said no. Brenhouse says Israel was upset at Canada's 10 percent duty on Israeli imports so it slapped a 10 percent tariff on Canadian products, including pre-fabs. And a year ago, it looked as though Israel would not get the U.S. loan guarantee.

Ottawa has requested that Jerusalem reduce the duty, but because there is no free trade deal between Canada and Israel, the Israelis would have to reduce the duty for all members of the General Agreement on Tariffs and Trade (GATT).

Weinreich advises Canadian businesspeople wishing to break into the Israeli market to set up an Israeli operation and be patient.

All this and kosher egg rolls too?

By RANDI DRUZIN

TORONTO —

Where can tou buy great kosher egg rolls, chicken chow mein and tempura vegetables? At Rachel's Catering, a kosher delicatessen on Wilmington Avenue.

"Most of my customers are Jewish," says owner and culinary artisan, Joe Halawani, "but they come from all walks of life. There's a Chinese gentleman who stops by regularly to buy my Chinese food dishes."

Halawani, who opened Rachel's Catering (named for his wife) just over five years ago, once attended a cooking school in Israel where he was taught how to prepare food from many regions in a kosher fashion. Today, his appreciative customers can indulge in pizza rolls, teriyaki beef or chicken, Cajun fish, coq au vin, chicken cacciatore, stuffed pita with kebab and various other kosher dishes, including one called It's Not Shrimp and another called It's Not Crab.

Not long ago after he set-up shop in Toronto, Halawani started supplying stores such as Loblaws and Food City. As recently as last December, Pride of Israel asked Rachel's Catering to be its official caterer. Halawani accounts for his success by claiming to have "the largest selection in town. I'm always adding new dishes to my menu," he says.

In fact, Halawani says he might introduce a vegetarian menu within the next few months "because a lot of people are cutting down on beef and chicken. The menu, he says, would feature something like a veal cutlet, except without the veal. Perhaps someday soon, when you least expect it, you'll be at a bar mitzvah at Pride of Israel devouring a scintillating dish called It's Not Veal.

CNE shows future housing ideas

TORONTO —

A thought-provoking peek into future housing ideas has been packaged into a 1,000-square foot model home as part of the Canadian National Exhibition (CNE) until Sept. 7.

The model, which has been produced by Canada Mortgage and Housing Corporation (CMHC), is actually a series of independent room modules featuring a variety of practical ideas to help make homes safe, adaptable to peoples' changing needs and accessible to all.

CHMC Toronto branch manager, John Jarvis, explains that, "Barrier-free design ideas help older and disabled Canadians, but everyone, including children and active adults, can benefit. Many of the ideas are very practical yet quite simple."

"For example, hard-to-reach cupboard and closet spaces are adjustable to user height. Sinks, vanities and counters are built with knee space for wheelchair access. Roll-out storage bins and cupboards also provide easy access. More sophisticated solutions include a central command computer which operates the door locks, windows, window-coverings, TV, stereo, telephones and cooking elements," adds Jarvis.

As part of a cross-country tour promoting accessible home ideas, CMHC's model is a feature display at the CNE.

"We want people to walk through the house and give us their reactions. The feedback we gain will lead to the integration of cost-effective, universal design features into future Canadian homes," says Jarvis.

For more information call the tour hotline at 1-800-361-2532.

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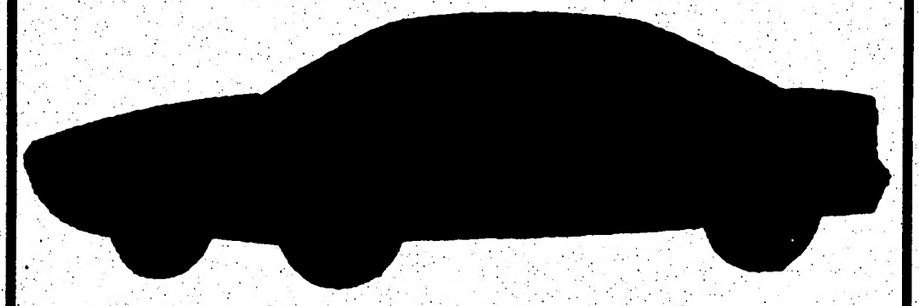
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Free Torah High helps develop Jewish identity

TORONTO —

Over the span of several years, Free Torah High School (FTHS), a non-profit afternoon program has provided Jewish public school students with an opportunity to strengthen and develop their Jewish identity.

Making Judaism relevant to Jewish youth is the main objective of Free Torah High, says Glenn Black, FTHS program co-ordinator. FTHS offers a challenging course of Judaic studies to students from all segments of the Jewish community: Sephardic, Ashkenazic, affiliated and non-affiliated. Through the combined use of traditional texts, innovative teaching methods and discussions, students learn to examine source material. Throughout the year, students are invited to participate in an array of special events such as holiday celebrations, weekend retreats, trips, dinners, and special presentations and lecturers.

The Free Torah High School offers a variety of programs. The Machon program for grades 7 and 8 students, offers courses geared to a younger age group. It is also focused on preparing students for their bar/bat mitzvah years. The grade 9 to 12 program is more extensive. The curriculum includes modern Jewish history — dealing with the Holocaust and the birth of the State of Israel, Torah and science, Chumash and Jewish phiolosophy and ethics. In addition, FTHS offers an ulpan program in conversational Hebrew for beginners, intermediate and advanced levels. For the more advanced students, FTHS offers a Chavruta and Kollel program.

Free Torah High classes will be held in three different locations. The northern branch will meet every Monday and Wednesday from 4:30 to 6:30 p.m. at Beth Avraham Yoseph Congregation, 613 Clark Ave., Thornhill. The southern branch will meet Monday from 4:30 to 6:30 p.m. at the NCSY centre, 3524 Bathurst St. The eastern branch will meet at Kehillat Shaarei Torah, 2640 Bayview Ave., Willowdale. Classes will be held on Wednesday evenings from 4:30 to 6:30 p.m. Classes begin on Wednesday, September 16 at our North and East branches, and the South branch begins on September 21.

Registration will be held on Wednesday, September 14, registration will be held at the North and South branches at 4:30-6:30 p.m.

For registration and/or further information please contact Glenn Black at (416) 782-4426 ar visit the NCSY Center at 3524 Bathurst Street.

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Large sun-filled corner. 2 bedrooms + 2 ensuites + solarium + family room. Complete rec. center, luxury supreme! $309,000. Mildred Cappe 737-1100

• • •

AMAZING VALUE! REDUCED $65,000!
$299,000. Rare cul-de-sac opportunity! 3 bdrms., 2 baths on 42 x 125' lot. CAC, eat-in kit., hrdwd flrs. Call now! A must buy! Marla Lehberg 487-4343

• • •

VENDOR WANTS TO NEGOTIATE!!
$236,000. 3 bedroom bungalow located in Bathurst/Wilson area. Reno kitchen; in-law apartment, garage on a lovely private lot! Marilyn Feldman 449-2020

• • •

GRACIOUS AND SPACIOUS!
$219,900. Fabulous layout! 3 bdrms., 2½ baths. Condo T.H. at J.C.C. W/O from living rm., large eat-in kitchen. Beautiful! Carole Leopold 449-2020

HOMELIFE

HOMELIFE/PARTNERS REALTY INC.

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SALES REP
Gold Star Award Member

GREENLANE / LESLIE
$499,900 4+1 bdrm, 4 baths, family rm + den. Finished bsmt. $$$ in extras. Move in! Demand street.

$479,000 4+1 bdrms, 4 baths, finished bsmt. Over 3000 sq. ft. Spotless. $$ spent

WILLOWBROOK AREA
$379,000 Renovated 4+1 bdrm, 4 baths. Fab finished bsmt. Marble, hardwood, extras galore $$$ spent. Spotless.

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HOMELIFE/PARTNERS REALTY INC.

MARSHA GOLDSTEIN
Sales Representative

229-4454

UPPER VILLAGE/ALLENBY
$399,000. Sunny 2 sty. 3 BR. Walk-out bsmt. to great lot 40 x 126 CAC Att. gar.

• • •

BATHURST/CLARK
Promenade 3 - Spacious 2 br., 2 full bath. 1,427 sq. ft. S.E. view, all appliances.

• • •

WILSON EAST OF BATHURST
$239,000 Estate sale 40x115, 3 bdrm, att gar. Grt for 1st time buyer. South lot.

• • •

AVENUE RD/WILSON CONDO
$189,000 2 bdrm, 2 baths. Grt location, move-in cond. Grt amenities.

Canada Trust Realty

Canada Trust Realty Inc. Realtor

BATHURST/GLENCAIRN
$329,000.00 X Reduced to sell - fabulous 3 bedroom and gourmet new kitchen - finished basement. 45 x 135 lot. Walk to school, shop, synagogue. Call D. Abraham Sales Representative, Canada Trust Realty Inc. 783-3333.

CONDOS

CONDO! CONDO! CONCO!
Glencairn Subway, choice of 360 Ridelle - 155 Marlee - 3000 Bathurst - 1-2-3 bedroom from $100,000 to $204,000 - shows like a model, parking, pool, sauna, call D. Abraham Sales Representative Canada Trust Realty Inc. 783-3333.

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LOCATIONS INC., REALTOR
REAL ESTATE SERVICES

DAVID LIEBERMAN
Sales Representative

INCREDIBLE OPPORTUNITY! $799,900
Large ravine property in very exclusive Richmond Hill neighbourhood. Live in existing home SOLD your own dream. Call David Lieberman, Sales Representative, 771-7100.

771-7100

LARNELL REAL ESTATE LIMITED

BATHURST MANOR
$575,000. Exclusive listing. Custom 4 bdrm.; spect. ravine lot, one-of-a-kind.

• • •

YONGE HWY 7 $399,900
Beautiful 2-storey, 3,010 sq. ft., $ in up-grades, fin. bsmt. - rental possibility.

• • •

BATHURST CENTRE $269,000
3 bd. + den, luxurious freehold townhome, 1,762 sq. ft., many extras.

• • •

TORRESDALE CONDO $235,000
Lovely corner unit, N.W. exp. overlooking park. Over 1,500 sq. ft. D. Peters.

SHELDON LAIWINT 782-0888

RE/MAX
Realtron Realty Inc.

Shelley Koral, B.A., MVA
Associate Broker

764-6000

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Your Assurance of a Realistic Appraisal Reflecting The Market Environment.

FOX

BATHURST/LAWRENCE
Overlooks park! Detached 3 bdrm bung. on Manor Haven Road. In-law suite, all hdwd. floors. Central air. **J. Florans 661-8022.**

• • •

BATHURST/PALM
4 Bdrms all on one level! 50 x 121 Ft. Lot Central Air & more. **J. Florans 661-8022.**

• • •

CLANTON PARK
Country in the City! 80 x 300 Ft., over ¼ ac. land. Build your dream home. Pool, tennis courts, only $399,000. **D. Eichorn 787-1712.**

• • •

VIEWMOUNT
Stunning design! 4,100 Sq. Ft. of luxury, 5 bdrms, 5 baths, marble, oak floors, gorgeous kitchen, fam. rm., study. A must see! **D. Eichorn 787-1712.**

• • •

BATHURST/LAWRENCE
Lowest price in area! Only $199,000. Det. bung on 50 ft. lot! **D. Eichorn 787-1712.**

• • •

BATHURST/WILSON
Custom design 3,400 sq. ft. 5 bdrms, 4 baths, oak herringbone floors, granite, a mut see at $639,000. **D. Eichorn 787-1712.**

JOSEPH FOX REAL ESTATE LIMITED

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

SHEPPARD WILMINGTON
1st time offered! Up-dated 3 bdrm, 2 bths, L-shaped liv/din, mod. kit., appls., completely fin. bsmnt, dbl drive, gar, move-in cond.

• • •

WILSON-BATHURST
4 bdrm, 3 bths, liv/din. comb., den, mod. kit, gar.

• • •

BATHURST SHEPPARD
Lge split lvl, 3 bdrms, 3 baths, den, liv/din comb, fin. bsmt, dbl gar., steps to everything.

• • •

JCC RAVINE
Bathurst Finch, 4 bdrms, 4 bths, huge liv/din, mod. kit., fin. bsmnt, w/outs; dble gar.

• • •

BATHURST PALM DR.
3 bdrms, 2 bths, 2 kits., liv./din. comb., fin. bsmnt., gar.

A. & D. SEIDMAN 633-7373

Bathurst/Clark. Premium lot amongst million dollar homes (80 ft. x 150 ft.). Existing 5-bdrm house. Property ideal for redevelopment. Walking distance to synagogue. Days 593-9750.

BATHURST-LAWRENCE
This 2,500 sq. ft. bung. + gorgeous pool, 3 bdrm. + den, is the answer. Sally Rosen, 884-4425. Century 21 Smith Ltd.

2 Houses For Sale Private

Bathurst/Clark - 4 bedrooms. Over 2,600s.f. Lots of upgrades. 660-7331 after 6pm. 11473

Bathurst/Milner Gate - Quiet cul-de-sac. Prime park lot. Luxury 4 bedroom, 2½ baths. Finished basement. Many upgrades and extras. 731-0459. 11453

Bathurst/Centre - 4 plus 1 bedroom, 5 bathrooms. Finished basement. Premium lot. Child-safe court. 889-1586. 11426

Dufferin/Finch - Semi-detached. Near all amenities. 3 bedroom. Finished basement. 2 full washrooms. Newly installed windows. 669-0422. 11445

Bathurst/Wilson - Close to Bathurst. 3 bedroom detached stonefront bungalow. Living/dining room. Large backyard. Finished basement. Air conditioned. Equipped. Near schools, shuls. $425,000. 783-8431, 650-0246 evenings. 11362

3 Houses For Rent

Bathurst/Lawrence - 3 large bedrooms, 2 baths. Air. Appliances. From November. 636-3493. 11382

Bathurst/Wilson - 1 block east of Bathurst. 3 bedroom stonefront bungalow. Finished basement. Living/dining room. Large backyard. Equipped. Air conditioned. Near schools and shuls. $1,600. 783-0179, 886-5515 evenings. 11361

10 Accommodation Available

Bathurst/Eglinton - Furnished basement room and full bathroom. Non-smoker. Ideal for student. 789-7105. 11317

12 Shared Accommodation

Unique annex flat in mansion. 10' ceilings. French windows. Incredible deck. 2 fireplaces. Laundry. Parking. Subway. Non-smoker. $612.50 plus. 944-0299.

Eglinton West subway. Lovely house. Nice guy. Smart little dog. Please help us with the rent. Gilbert, 782-1319. 11468

13 Apartments For Rent

Bathurst/Wilson - Luxury 1 bedroom basement. Separate entrance. $650. 292-0414. 11251

Avenue/Eglinton - Bright 1 bedroom basement. Partially furnished. Private entrance. Parking. Laundry. Quiet. Female non-smoker preferred. 485-2812. 11435

Bathurst/Wilson - Bright renovated 1 bedroom basement. Separate entrance. Laundry. Parking. Non-smoker. $550. 787-9452. 11406

Bathurst/Wilson - Bachelor basement. Ideal for student. Kitchen/bath. Laundry. TTC. $400. 398-4668. 11448

6 Condominiums For Sale

SKYMARK REVIEW DON MILLS & FINCH

SKYMARK: 2 b.r. + sol. to a penthouse, 3 b.r. + fam. w/landscaped roof gdn. (approx. 2,700 s.f.). Rental, 2 b.r. + sol. For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST**, 441-2003/-24 hrs. on call, carphone + pager. **SANTEE LEUNG INC.**

•**7440 BATHURST.** 2 bd. + sol. $165,900. G. Hazin, 731-7111.
•**PROMENADE.** 2 bd., sol., $169,900. Lucy Melamud, 731-7111.
•**115 ANTIBES.** 3 bd., balc., $179,900. Fran Kieselstein, 731-7111.
•**8501 BAYVIEW.** 2 bd., balc., $159,900. E. Pollock, 731-7111.
•**85 SKYMARK.** 3 bd., $399,900. David Kadis, 731-7111.
•**BATH-EGLINTON.** 2 bd. co-op, $129,000. G. Goldring, 731-7111.
UNGERMAN RLTY. RLTR.

BATHURST/GLENCAIRN
1ST AD
$599,000 Luxurious and elegant 2 bdrm and fam. rm., penthouse. Approx. 2,200 sqft. 6 appliances, 3 pkg. One of a kind! Steps to shul, shops, TTC. Ellie Segal• 256-1388.
Royal LePage Real Estate Services Ltd., Realtor

Private Sale
Bathurst/Steeles - Primrose. 2 bedrooms plus solarium, 2 baths. 5 appliances. Blinds. Locker. Parking. South view. $169,900. 225-7611, 736-1780. 11274

Bathurst/Steeles - The Courtlands. Luxury 2 bedroom, 2 bath. Corner unit with balcony. Bright, spacious living/dining room. Den. Solarium. 6 appliances. Many extras. Pool, sauna, tennis. Underground parking. 24hr security. 661-1223, 661-5230. 11419

Bathurst/Clark - Penthouse corner unit. Must sell: 941-1564, 882-5277. 11095

Conservatory. Clark and Hilda. Luxurious 2 bedroom. Appliances. California shutters. Wainscoting throughout. A must see. Private. 771-0896. 11332

7 Condominiums For Rent

Bathurst/Centre - Largest 2 bedroom, 2 bath. Den. Balcony. October. 886-6460, 881-1180. 11331

Bathurst/Finch - 1 bedroom plus den. Furnished and equipped. November-April. 661-8855.

135 ANTIBES
3 bdrm., gigantic balc., pkg., $1,300/mo. Dec. 1st. Abe Gitalis 979-5700, eves. 889-7070.

13 Apartments For Rent

BATHURST & WILSON
125 Neptune Dr. air cond., 1&2 bdrms., 787-7171.

Furnished basement apartment. September '92-May '93. Clean, affordable, comfortable. Bathurst/Wilson. Close to all amenities. Ideal for student. 398-2604. 11330

Bathurst/Lawrence - Luxury 3 bedroom, 2 bath. November 1st. 781-1916. 11319

Bathurst/Wilson - 3 bedroom, 2 bath. Adults/ students. No pets. 633-3680 after 5pm. 11462

Bathurst/Lawrence - Furnished large 1 bedroom basement. Full kitchen, bathroom, laundry, parking. 1/2 female or couple preferred. 783-8007. 11345

23 Florida Property For Rent

Boca Raton. 2 bdrm. Completely furnished. Heated pool. Golf. 24hr security. Adults. 3 months minimum. 445-3924. 11443

Ft.Lauderdale. Back on to 18th fairway. Colony West G.C. 2 bedroom, 2 bath. Ground end unit. Sands Point condos. Great active adults only area. Photos and references available. 30 feet to pool. All amenities. University and commercial, November to April. 4 month minimum. 819-8250 Saturday- Wednesday, 12-6pm. 11475

Naples, Moorings area. Apartment furnished 2BR 2BA and more. Convenient location off Harbour Dr. $795 month annual. Telephone 705-567-4671. 11250

Florida/ Hallendale. 1½ bedroom convertable. 2 baths. Pool. Fully furnished. Walking distance to beach and all major malls and amenities. Available March and on. 636-0336. 11444

Boca Pointe. 2 bedroom, 2 bathroom garden apartment overlooking lake. Tastefully furnished. Tennis, health & social club privileges; Available February and March. 763-9033. 11432

9 Condominiums Wanted

ANTIBES DR.
1-2-3 bdrms. wanted. 665-3044. GEORGE BARON RLTR.

23 Florida Property For Rent

Hallandale/Hallmark - 2 bedroom, 2 full baths. Corner unit, fully furnished. Includes parking, valet, restaurant and many other luxury class facilities. Available January 1, 1993. 731-0609. 11420

Hallandale/Hemispheres. Bay North. Overlooking ocean. 2 bedrooms, 2 baths. Corner unit. Fully furnished. Including parking, tennis, health club, restaurants and many facilities. $985u.s. monthly. Yearly rental only. Available September 1st. 963-8469. 11290

24 Florida Property For Sale

LANDS OF THE PRESIDENT

Elegant envoy 2BR/2BA magnificently Furnished. Ultimate in good taste Prestigeous all-amenity building 24 hour doorman, tennis, golf, pool and lots more.

CHARLOTTE SHARKEY REAL ESTATE, INC.
(407) 640-4199 or (407) 683-6114

Hallandale. 2/2. 1,560s.f. Steps from Ocean, shops, transportation. Many extras. December occupancy. Reduced to $81,500. 305-454-5875, 7-11pm. 11399

Lauderhill condo. 2/2. Corner/south. Furnished. Excellent condition. $30,900. 512-0045. 11446

Magnificent view, Oceanfront luxury apartment, Miami Beach, 1 bedroom, 1½ baths, fully furnished and equipped. Has to be seen! Call anytime, 663-8877. 11406

Hollywood. Large 1 bedroom condo. Tastefully furnished. Available December 1. $34,000u.s. firm. Video available. 498-9808. 11396

Palm Aire - Cypress Bend
Buying, Selling or Renting. Call us for all your Real Estate needs.
Wieder Realty Inc.
(305) 978-8300

26 Florida Accommodation Wanted

Boca Raton, Delray, area. In community with social activities. 1 or 2 bedrooms for 2 or 3 months, January, February, March. 633-4798. 11461

Arlen House East. Looking to purchase or rent 2 bedroom from 10th floor and above with nice view. 519-438-9763 evenings. 11470

Hallandale. 2 bedroom for month of February. 391-2755. 11368

27 Israel Properties

Wanted: Jerusalem apartment. Quiet, responsible, professional family of 4 seeks apartment in Jerusalem from 12/16/92 through 3/2/93. Will rent or exchange for house 1 hour from N.Y.C. Please call 633-1950. 11437

Property in Israel wanted. All kinds. Call Mr. Jacobs. 771-1915. 11191

Israel properties wanted, willing to pay in cash dollars. Zohar 667-0956. 11226

28 Out-Of-Town Properties

luxurious studio condo on the lagoon in St. Marten. Newly built. All appliances. Pool and tennis courts. Close to everything including beachs. Available weekly/monthly from Dec. 15 to Feb. 28. Call Norm Cohen 481-4211 or evenings at 968-3668. 11439

31 Industrial Commercial Space

Store for Rent
Bathurst north of Wilson. 1,500s.f. plus basement. Corner store. Small, busy plaza. Renovated. Parking. 782-8884, 782-9944. 11363

33 Vacation Properties

GOLFERS & INVESTORS

OPPORTUNITY OF A LIFETIME

Resort Area Condominiums Overlooking a Beautiful 18 Hole Golf Course.

Priced at $119,900.00
(Quantities Limited)

5.25% 5 Year Mortgage Financing on up to 75% of purchase price.

Free 30 Year Golfing Membership valued at over $56,000 included with the first five condominiums purchased.

Call (416) 287-6620 for information.

37 Investment Opportunities

Ralph Ades. Investment counsellors. Financial consultants. 35 years experience. We advise and plan according to individual needs/circumstances. Please call 486-7729. 11403

38 Announcements

The Bernard Betel Centre Open House Raffle winners from August 18, 1992. 1st Prize: Sosamma Thomas; 2nd Prize: Dorotea Morra; 3rd Prize: Mary Jane Mitchell; 4th Prize: David Soenen; 5th Prize: Ety Segal; 6th Prize: Gouri Bhadra; 7th Prize: Wanda Sharaby. 11436

42 Articles for Sale

Torah for sale. Excellent condition. Proceeds to charity. 225-3903. 11417

Mont Blanc pens. Remarkable, remarked on, remembered. For gifts and personal use. 638-1020. 11469

46 Employment Opportunities

Notice to advertisers - The Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, colour, nationality, ancestry or place of origin. In compliance with this code **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy. 9078

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Experienced salespersons share your real estate career with successful staff. Call Ted Chester, **444-6311**.

Part-time secretarial help required. Extensive knowledge of WordPerfect a must. Hours and rate negotiable. 225-7893. 11356

An experienced administrative fundraiser required for a Jewish community organization. Applicant should posses skills and experience in fundraising programs. Candidates should mail their resume along with references to Box 5632 CJN. 11474

Teachers required for Sunday morning Talmud Torah. University students welcome. Mr.Rubinoff, 785-1161. 11405

Experienced baker required for restaurant. Must be innovative. Part-time. 789-7651. 11451

Receptionist/Secretary for busy medical office. Steeles and Bathurst area. Hard working, Hebrew speaking, some typing. Send resume to Box 5631 CJN.

47 Employment Wanted

Handicraft teacher, works also as occupational therapist for children and elderly, seeks work. References. 398-1236. 11415

Property Manager, 20 years experience in high-rise rentals, seeks full or part time. 224-5416.

Presently employed experienced condominium manager (20 years) available 1-3 days weekly. Box 5623 CJN. 11365

48 Business Opportunities

Businessman looking to purchase small to medium sized business in full or as working partner. Box 5629 CJN. 11450

49 Financial Opportunities

Fountain pens/Wristwatches. All types wanted by collector. Will pay from $5 to $5,000 for your old pen or wristwatch. Ray, 278-2075.

50 Domestic Help Available

ALL HEALTH SERVICES INC.
- Companions for the elderly (Health Care Aides with CPR & Emergency First Aid Certificate)
- Homemakers
- Babysitters (with CPR for Child & Infant Certificates)

You may be surprised at how little it costs for such a convenience.
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Top Nannies, Housekeepers and Companions
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Nannies/Housekeepers - Live-in/out, available for immediate and future placement. Reasonable rates. Licensed. Domestic Referral Services. Ellen Shiewitz. 886-1630. 11222

Polish lady seeks live-out position cleaning, cooking etc. 803-0691. 11418

Reliable cleaner will clean homes and apartments. Call 747-8989. 11464

European cleaning lady available. References. Experienced. Call Aldona, 507-9351.

Help available for seniors. We offer personal care, meal preparation, laundry, home cleaning and the best companionship. Experienced. References. Call Diana weekdays, 490-6812. 11352

Needed: Employers to sponsor top class nannies, housekeepers, companions. Mr.Rittner, 785-6004, 661-7909. 11093

50 Domestic Help Available

Cleaning lady available. Apartments and houses. Experienced, references. Lorn 740-5846. 11166

Jewish babysitter or companion. 2-3 days weekly. Excellent references. 782-3515. 11416

High quality house cleaning. Call Dora, 736-1179. 10583

Want to share? Mother of 7 month old boy is looking to share a nanny in her home in the Eglinton/Avenue area. Child of same approximate age is preferred. First let's find each other, then we can hire the nanny together. 484-9117. 11465

Bloomington Health Care Services Inc. Private duty nursing care for hospitals, nursing homes and in-home care. All staff are insured and bonded. 663-7789.

Reliable & caring lady seeks live in position as companion to elderly person. Please call 968-7105.

Day-Glo Cleaning Services. Experienced. Reasonable. Call 785-3637. 11411

Mature, certified health care professional, homemaker, companion, specializes in care of the elderly. Central and East Metro. 496-1279, 759-8074. 11463

Looking to help and care for elderly. Please call for appointment. 739-8448. 11455

53 Business Personals

In a perfect world the man of your dreams appears from nowhere. At **Jewish Dateline** we can help turn your dreams into reality. Call 789-0110. 10786

Autos delivered Florida, Arizona, California, Vancouver etc. Established 35 years. Toronto Driveaway Service, 225-7754.

Soulmates. We just had another marriage. Call us, we'll do it for you. Evelyn, 633-9925. 11410

Professional and Business Singles- Meet attractive, intelligent and compatible people. Call Dr. Fren & Associates. Reasonable. 28 years of successful introductions, 691-7775. Mississauga, 270-5635. Guelph, 767-2104.

Jewish Contemporary Singles- Unique and affordable. Established 1985. Monthly payment plan is available. 250-1345.

54 Personal Companions

Elite? Love BMW's, magnificent neighborhoods, important people? Vamoose! Like to be treated with kindness and affection? We're your boys. Two unpretentious, attractive Buffalo lawyers, one 34, 5'8", 145, woodsy and peaceable, one 29, 5'10", 160, chatty and literary, each seek slender non-smoking SJF without dependents who might like some sometime. Religious or secular welcome. Unless you're answering with a friend, pick just one, you greedy devil! P.O. Box 842, Niagara Falls, Ontario, L2E 6V6.

Attractive male seeks open minded female for 9½ weeks type relationship. 633-3863. 11452

SJF, looking for health conscious 50-60 year old for dancing, camping, romancing. Box 5633 CJN.

Classy, tall, slim, good looking blonde professional woman with intellectual and cultural interests, well travelled, arts loving, fitness enthusiast, accomplished pianist, seeks non-smoking male counterpart, 45 plus, for possible lasting relationship. Photo appreciated. Box 5630 CJN. 11456

Jewish woman, very attractive, 50+, seeking a well established gentleman, age no barrier. A kind heart and generous spirit is more important than appearance. All replies with phone answered. Box 5627 CJN. 11413

If you are a single gentleman, 50+, interested in meeting some new and exciting people, and who knows, maybe that "special" person, then call 764-9160. Learn more about our singles mixed bowling group. 11404

REPLYING TO A COMPANION AD WITH A *CJN* BOX NUMBER?
For these ads simply address your mail to:
The Canadian Jewish News
10 Gateway Blvd., Suite 420
Don Mills, Ontario M3C 3A1

54 Personal Companions

Attractive lady, intelligent, Jewish, interested meeting serious established gentleman, 60-65. 514-484-6574. 11459

If you are a professional or academic woman, 30-35, traditional conservative or modern orthodox, this man of similar background would be very interested in meeting you. Box 5603 CJN. 11123

Searching for a V.S.P. I am an attractive, slender, vibrant lady possessing warmth, joie de vivre, and a romantic nature. As a V.S.P., you are an exceptional gentleman, kind, sincere, affectionate, mid 40's to fiftyish, desiring a special relationship, fun times, and quiet moments. Please reply with photo: P.O.Box 54113, Lawrence Plaza Postal Outlet, Toronto, M6A3B7. 11447

Gay male, 35, enjoys camping, canoeing, motorcycles, travel, films and delis. Seeks fit, masculine male, 22-35, for companionship/romance. 968-1630.

Young lady, 24, would like to a meet tall, dark and handsome young man, with substance, charm and high moral values. Letter and photo appreciated. P.O. Box 81604, Cards and Post, 1057 Steeles Avenue West, Willowdale, Ontario, M2R 2S9.

55 Obituaries

RACHEL'S CATERING GLATT KOSHER COR150
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- SHIVA PLATTERS
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789-7651

Apter, Lasen on August 21, 1992, late of 131 Torresdale Ave., #503.
Bernstein, Dora on August 18, 1992, late of 535 Sheppard Ave. W., #904.
Charney, Max on August 22, 1992.
Gotfried, Ben on August 17, 1992, late of Winnipeg.
Haber, Kelly Jay on August 22, 1992.
Joskowicz, Leo on August 22, 1992, late of 3873 Bathurst St.
Myara, Solika on August 19, 1992, late of 429 Walmer Road.
Rodney, Albert on August 20, 1992.
Ross, Jack on August 16, 1992, late of 3555 Bathurst St., #901.
Verrall, Orland on August 22, 1992.
Weinberg, Hymie Nathan on August 17, 1992, late of 458 Patricia Avenue.

Steeles-College Memorial Chapel

56 Unveilings

The unveiling of a monument to the memory of the late
MORRIS BLOOM ז"ל
will take place
Sunday, September 13, 10:00 a.m.
Bathurst Lawn Memorial Park
New Fraternal Jewish Assoc. Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
Michael (Mike) Blumenthal ז"ל
will take place
Sunday, September 13th, 9:30 a.m.
Pardes Shalom Cemetery
Temple Emanu-El Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
EVELYN TAUB ז"ל
will take place
Sunday, September 6th, 11:00 a.m.
Dawes Road Cemetery
3169 St. Clair Avenue East
Beth David Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
JOSEPH B. KLEIN ז"ל
will take place
Sunday, September 13th, 12:30 p.m.
Lambton Mills Cemetery
Royal York Rd., s. of Eglinton
Lugover Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
BERNARD CRONIS ז"ל
will take place
Sunday, September 13, 11:15 a.m.
Holy Blossom Temple Memorial Park
(Brimley Rd.)
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
SUSAN SUGAR ז"ל
will take place
Sunday, September 13th, 11:00 a.m.
Mount Sinai Memorial Park
986 Wilson Avenue.
#9 Chevra Mishnais Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
Dorothy Kirshenblatt ז"ל
will take place
Sunday, September 6th, 11:00 a.m.
Mount Sinai Memorial Park
(986 Wilson Avenue)
Pride of Israel Section
Relatives & friends are invited to attend.

56 Unveilings

The unveiling of a monument to the memory of the late

ANNE ז"ל BROWN

will take place

Sunday, September 13th, 11:30 a.m.

Roselawn Cemetery
Adath Israel Section

Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late

ISAAC (Izzy) GELMAN ז"ל

will take place

Sunday, September 13, 10:00 a.m.

Mount Sinai Memorial Park
986 Wilson Avenue
Beth Sholom Section

Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late

Helen Rosenfield Lederman ז"ל

will take place

Sunday, September 6th, 12:00 noon

Dawes Road Cemetery
United Jewish Peoples' Order Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ELSIE MEND ז"ל

will take place

Sunday, September 13th at 9:30 a.m.

Mount Sinai Memorial Park
(986 Wilson Avenue)
T.I.B.A. Section

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The unveiling of a monument to the memory of the late

SELMA WEBER ז"ל

beloved wife of Fischel, loving mother & mother-in-law of Gilbert & Paula, devoted grandmother of Kevin, Steven & Shawna

will take place

Sunday, September 6th, 10:30 a.m.

Pardes Sholom Cemetery
Shaar Shalom Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late beloved

Nichala Greenbaum ז"ל

will take place

Sunday, September 6th, 11:30 a.m.

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Stopnitzer Society Section

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The unveiling of a monument to the memory of the late

SAM KREUZER ז"ל

will take place

Sunday, September 13th, 11:00 a.m.

Lambton Cemetery, Royal York Rd.
Bais Yaakov Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

Rose (Rozia) Weinstein (nee Rieger) ז"ל

will take place

Sunday, September 6th, 1:00 p.m.

Bathurst Lawn Memorial Park
Wierzbniker Society Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

David Michael Fineberg ז"ל

will take place

Sunday, September 13th, 1:15 p.m.

Roselawn Cemetery
Mozirer Section

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Memory expert joins institute at Baycrest Centre

TORONTO —

A world expert and pioneer in memory psychology will add his considerable experience and expertise to the Rotman Research Institute, which specializes in memory and frontal lobe research.

Dr. Endel Tulving, a renowned psychologist who has studied memory for over 40 years, has become a scientist at the Rotman Institute, part of Baycrest Centre for Geriatric Care. In June, Dr. Tulving was named a member of the prestigious Royal Society of London for the Promotion of Natural Knowledge. Past members of the Society include Sir Isaac Newton and Charles Darwin.

"Dr. Tulving is one of the most pre-eminent, if not the most pre-eminent memory psychologists in the world. He is a valuable addition to our research team," says Dr. Donald Stuss, director of the Rotman Research Institute and vice-president of research at Baycrest Centre.

Although much of Dr. Tulving's work has been in the area of normal memory, he is looking forward to working with the team at the Rotman Institute, which focuses a lot of its research on memory disorders due to aging, injury and disease. Understanding memory disorders, he says, is crucial to understanding normal memory and vice versa.

Seniors affected

"They are two sides of the same coin. By studying normal memory we come to understand how memory becomes abnormal due to diseases and injury, and by looking at the pattern of breakdown of memory we can find clues as to how normal memory operates."

The ultimate beneficiaries of this research, says Dr. Stuss, should be those who suffer memory dysfunction due to conditions like Alzheimer's Disease and stroke. These problems commonly affect older adults, including clients at Baycrest Centre.

Dr. Tulving, who already sits on the Rotman Institute's Scientific Advisory Committee, obtained his PhD at Harvard University. He has taught psychology at the University of Toronto since 1956 and also served as a professor of psychology at Yale University for five years starting in 1970. He received the distinguished title of University Professor from the University of Toronto in 1985.

Main contribution

One of Dr. Tulving's main contributions to memory psychology has been to distinguish and define the modern concepts of episodic and semantic memory, episodic being memory about one's personal and past semantic being memory about external facts and events. He was also first to distinguish storage and retrieval in episodic memory.

This led him to formulate the universally accepted Encoding Specificity Principle, which states that remembering is the result of an interaction between what has been stored — determined by the object's characteristics and what one is thinking at the time — and the conditions under which the person tries to retrieve a memory.

If one sees a chair, for example, what is stored in memory is not just the chair but the chair from a particular perspective. And whether or not it can be remembered later depends on whether one receives the appropriate cues.

The Rotman Institute will also benefit from Dr. Tulving's innovative research methods.

"Many of his techniques for studying cognitive memory are already used worldwide," says Dr. Stuss. "Perhaps new ones will be developed right here."

A scientist of Dr. Tulving's calibre will also provide unique opportunities for post-doctoral fellows at the Rotman, says Dr. Stuss, while his presence may encourage other "world-class researchers" to join the team.

Hamilton yeshiva to be enlarged

By MOURA WOLPERT

HAMILTON —

The ground breaking took place recently for a large new addition to the Yeshiva Beit Yitzhak of Hamilton.

The yeshiva, known as the Irving Zucker College of Jewish Studies, opened a year ago with 14 students.

For the coming fall term, some 30 students from Toronto, Ottawa, Buffalo, Cleveland and Detroit have been enrolled.

A former public school situated just below the escarpment on a residential street in the west end of Hamilton has been converted into a yeshiva.

Rabbi Morton Green of Adas Israel Synagogue told the small group of supporters of the yeshiva and members of the faculty and staff who attended the ground breaking, that the addition will house a dormitory for close to 200 students.

To be known as Beit Baruch for its major patron, Ben Sauder, the addition, which adjoins the back of the original building, will also contain a dining hall seating over 300 people and a gym.

There is space for further expansion on the 10-acre grounds, said Rabbi Green, and provision will also be made for playing fields and other sports and recreational facilities.

The addition is expected to be completed by the end of the year and a formal dedication is being planned for the following April, said Rabbi Green.

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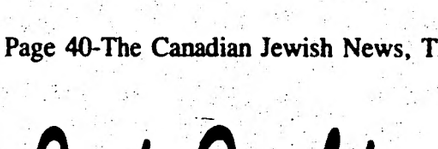

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Viewpoints

VOLUME XX, NUMBER 4, 1992 | THE CANADIAN JEWISH PERIODICAL

SUPPLEMENT TO THE CANADIAN JEWISH NEWS | THURSDAY, SEPTEMBER 3, 1992

The Reform Party: A Rising Tide in Canada?

By Henry Srebrnik

Last November, Ontario Liberal MP Sheila Copps compared Preston Manning, head of the western-based Reform Party, to Louisiana's David Duke, thus implying that the Reform Party's program, which expresses dissatisfaction with — among many other things — Canada's current federal laws regarding bilingualism, multiculturalism and immigration, was racist. New Democratic Party MP Lorne Nystrom of Saskatchewan has labelled Reformers "folsky fascists." Even the Progressive Conservatives seem to portray Reform as a completely negative force in Canadian politics: Prime Minister Brian Mulroney, referring to the wave of racial violence that swept Los Angeles in the spring of 1992, said that those who in Canada "speak in code" against multiculturalism and immigration might create the same kind of discriminatory society.

So Reform's portrayal of itself as the voice of those who no longer feel at home in the "dissension-plagued house" that is Canada today has been met with hostility, not only by a frightened "establishment," but by many radicals, for whom Preston Manning's conception of a "New Canada" is really a vision infused with racism, prejudice and bigotry.

Are Attacks on Reform Party Fair?

But are these attacks, even if partisan in nature, a fair assessment of Manning and his party? Or is Reform's rejection of official bilingualism and government-sponsored multiculturalism a legitimate expression of exasperation with central Canadian driven policies, as well as a reflection of disenchantment throughout English-speaking Canada with many of the official shibboleths of Canadian political culture and part of a more pervasive populist revolt by those frustrated with the country's ideological elites?

The Canadian political landscape in the 1990s has proven to be ideal terrain for the emergence of a party which has come to articulate and represent that discontent now felt across so much of English Canada. Severe economic recession; a bloated and self-serving government bureaucracy sustained by high taxation; high prices leading to large-scale cross-border shopping; the elitism behind "executive federalism"; the continuing, seemingly endless constitutional wrangles with Quebec; ethnic and gender competition for employment and power legitimized through affirmative action, employment equity and other policies: all of these have led to a deep cynicism affecting the fortunes not only of Brian Mulroney but all of the "old-line political parties," as Manning calls them.

Reform Party Rejects Two Founding Nations Concept

The starting point of "Building New Canada," as outlined in the Reform Party's "Blue Book" of Principles and Policies, adopted in 1991, is that the country should be a democratic federation of equal provinces where all citizens will be on an equal footing. All references in the constitution and the Charter of Rights and Freedoms to linguistic or ethnic groups should be removed. Everything else follows — no special rights for the so-called "two founding nations" or their languages; no special status for any province; no constitutional provisions, legal or economic advantages, or government financing, for ethnic, linguistic, cultural or gender groups; no ethnic or demographic criteria for the selection of immigrants.

"EVENTIDE" BY MARTIN PLANT — MONTREAL

Official bilingualism, introduced by the Trudeau Liberals in 1969 to placate Quebecois nationalists, is seen as a failure. Not only has official bilingualism produced anger and frustration in English Canada — especially in the West, where it has had little relationship to social reality — but it has proved unable to stem the tide of territorially-based nationalism and the introduction of government-sponsored unilingualism in Quebec. Separatists have not been impressed by "French on cornflakes boxes" across the country. The only beneficiaries have been those, whether of French, English or other extraction, who have parlayed their bilingual skills into higher-profile jobs.

Rejects Multiculturalism and Official Bilingualism

The party also opposes the policy of multiculturalism; like official bilingualism, it is seen as divisive, detrimental to the development of a sense of national unity, and a collectivist-style affront to individual identity. Along with the "two founding nations" thesis, it relegates those 12 million Canadians who are of neither French nor British background to second-class status. It has also become an ethnic spoils system and a means of advancement by political entrepreneurs.

Reform would like to rescind the Multiculturalism Act and see the Multiculturalism Department abolished entirely.

Government-supported multiculturalism perpetuates ghettoization and ethnic segregation, creating "hyphenated Canadians" and setting immigrants apart from their fellow Canadians. So Ottawa should get out of the business of preserving ethnic groups and cultures. A simple expression of equality will suffice, backed up by laws prohibiting discrimination on the basis of color and ethnicity. In a pluralistic, liberal democracy, ethnicity, like religion, should be a private matter.

Manning insists, though, that opposition to federally-sponsored multiculturalism does not make Reform a party of racists committed to an all-white or English-only Canada. On the contrary, he notes, Reform is the only party which is "color-blind" in its positions and wants to abandon the definition of Canada as an English-French partnership, replacing it with a federation of equals, including those who used to be called "new Canadians."

Bedrock Commitment to Individualism

The party's bedrock commitment to individualism also requires the reduction, and if possible complete removal from the constitution, of affirmative action legislation and other programs that are ethnic- and gender-specific. What is granted to one group as an entitlement is resented by others, leading to a very unhealthy form of politics. Neither aboriginal people nor visible minorities (nor women nor the disabled) would have preference in hiring, advancement and promotions. Nor would various professions or businesses have to meet certain legislatively-driven statistical goals regarding the composition of their workforce.

Canada's liberal immigration policies have also come under attack by Reformers. With the exception of bona fide political refugees, Reformers oppose selection of immigrants through any criteria other than their ability to contribute to Canada's economic needs. Race, creed and language should not enter into the picture.

Manning insists Reform's immigration policy does not hide a bias in favor of white Europeans. He points out that many of the people with the entrepreneurial and high-tech professional skills needed by Canadian business today come from the non-white world. And, he adds, they can adapt to Canada as easily as can any European. "We look to immigration as a positive source of enrichment for Canada."

Manning has seen to it that Reformers go out of their way to try to reassure groups who might feel threatened by a party perceived as racist. He has held meetings, private and public, with Canada's Jewish community, especially in his home base of Calgary Southwest (where he plans to run in the next election, and where the majority of Jewish Calgarians reside). In October 1990, Manning reassured leaders of Calgary's Jewish community that the party would be on guard against "racism, anti-semitism, neo-fascism, or hostility to minorities." He promised it would never become a "front" for right-wing extremism or religious fundamentalism. Reform's policies "reject defining Canada or Canadianism in racial terms," he added, and all Canadians should have equal protection under the law, without regard to race, culture or language. He also said Reform does not oppose multiculturalism as such, merely its promotion by the federal government. All of these positions, he felt, should appeal to Canadian Jews. In another speech to Calgary Jews, delivered at a large public meeting last February, he also added that he rejected any "institutional connections between church and state." And in

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Henry Srebrnik *is a Professor of Political Science at the University of Calgary.*

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EDITOR'S NOTEBOOK

For Jews living in Central and Eastern Canada, the Reform Party led by Preston Manning is a puzzling, even frightening phenomenon. After all, they reject the vision of Canada that most Jews embrace: multiculturalism, official bilingualism, the Charter of Rights and Freedoms, the two-founding nations theory, affirmative action for minority groups, liberal immigration policy etc. Yet despite all this, Manning insists that his party is not racist, its members are not "folksy fascists", nor are they biased in favor of white Europeans.

We asked Professor Henry Srebrnik to undertake an analysis of the Reform Party's history and programs, and an explanation of their exasperation with what they perceive as the government's centrally-oriented policies. He has sent us a clear and detailed explanation of their ideology which he says is based on a "bedrock commitment to individualism" and which exploits a populist wave of resentment against the "ideological elite" that they feel controls the Federal Government.

Next to the conclusion of the peace process with the Palestinians, the chief concern of the Israel Government is to reverse the drastic drop in Russian immigration to Israel. The conventional wisdom on this question is that the drop is temporary, that the immigrants are "sitting on their suitcases" and that if peace is achieved, the 1990 wave of immigration that so heartened all supporters of Israel will be resumed. Professor Sidney Heitman has sent us a sobering assessment of this theory which he thinks is unduly optimistic. He explains, in some detail, why he feels that the exodus will continue to recede in the future and that a larger proportion of emigrants are likely to go to countries other than Israel.

Professor Michael Oppenheim has offered a Review-Essay on Rabbi Dow Marmur's recently published book: The Star of Return. He feels that Rabbi Marmur has addressed many important issues facing modern Jews, such as their relationship to the State of Israel, Halakhah, prayer and to the Jewish people generally. He commends Rabbi Marmur's courage in addressing, particularly, the non-observant and unaffiliated Jew, who he thinks is searching for orientation and meaning in a world of rapidly changing values.

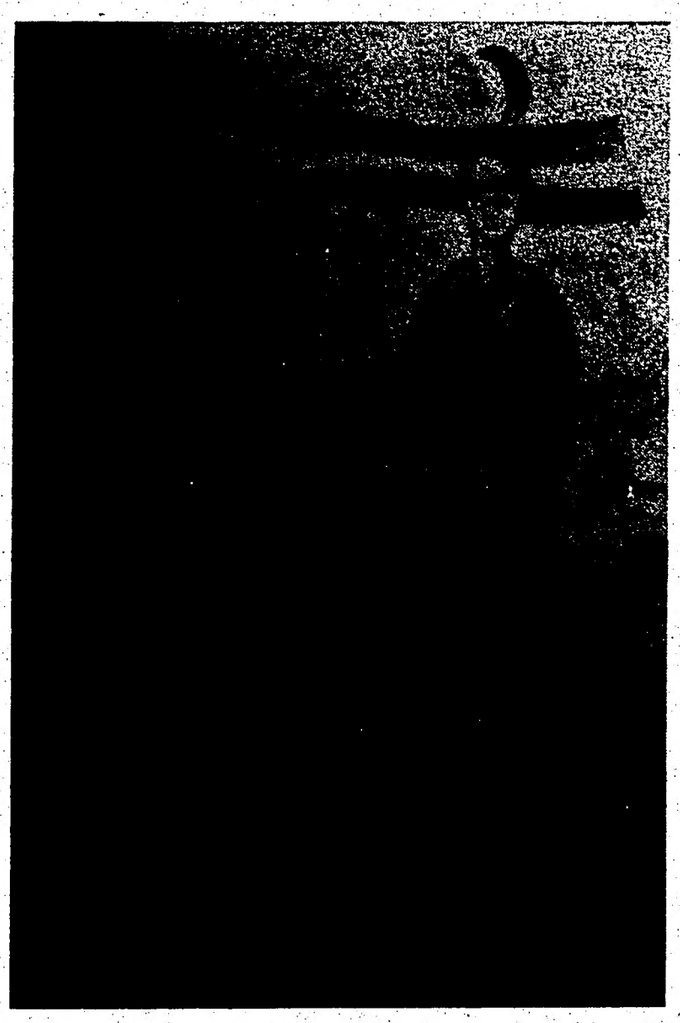
However, Professor Oppenheim takes issue with what he feels are some of Rabbi Marmur's radical and controversial views on these questions, chief among them, his statement that "Halakah, the system of Jewish practice, has been replaced by dedication to the land, as a covenantal Foundation". The theological debate which follows is both fascinating and illuminating.

Miriam Waddington is a well-known Canadian poet and one of our Contributing Editors. She has always been forthright in expressing her opinions and has done so in an article which relates how her grandson, who has a non-Jewish mother, has been refused attendance at a Zionist summer camp in the Maritimes, unless he undergoes conversion. She then outlines her reasons for maintaining that this policy is parochial, inward-looking and should be changed.

We Jews tend to assume that because we have been victims of racism and prejudice during so much of our history, we ourselves must be free from prejudice. Rhoda Kaellis takes issue with this assumption. While it is true that Jews are active in human rights causes in numbers disproportionate to our population, she maintains that these are mostly secular Jews. Observant Jews she feels tend to hold themselves apart from participation with the majority population in social action activities designed to eliminate racism and prejudice.

She proceeds to analyze the various reasons for this behaviour and concludes that the reasons are inadequate to validate this attitude, which results in a self-imposed ghetto. She ends with a plea to Jews to make common cause with other Jews and with the majority population in these activities.

Dr. Shel Krakofsky describes a visit made to Budapest and in particular to the Dohany Street Synagogue, one of the largest and most impressive synagogues left in Europe. Despite being in an advanced state of disrepair, it remains a unique landmark of what was once a large and thriving Jewish community, which the remaining Jews in Budapest are now making a heroic effort to revive.



"THE CREATION OF THE BIG PEAR", BY MARTIN PLANT MONTREAL

Viewpoints

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THE REFORM PARTY

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a speech in Winnipeg in December 1991, he said he supported protection of minorities under the Charter.

Interviewed last January by the *Canadian Jewish News*, Manning expressed admiration, as an evangelical Christian, for the Jewish return to Israel. He told the paper some Jews were being attracted to his party, and "this more than anything else safeguards us against anti-Semitism. If there's someone who is anti-Semitic and sees Jewish people involved... that in itself can inoculate people from the problem." The party's youth director, Ezra Levant, is a University of Calgary student active in the Jewish community.

Jewish Community Suspicious of Reform Policies

Still, Reform is not an easy sell. Prominent Alberta Jews, such as Ron Ghitter, a former Conservative member of the Alberta legislature and now in charge of the federal Tory re-election effort in the province, maintains that Reform is "very hard... on Jews." They are, he insists, "on the fringe of racism," inhospitable to people who are not "white Anglo Christian." And Dr. Len Smith, chairman of the United Jewish Appeal in Calgary, warned Jews to be vigilant regarding "the rise of the Reform Party and the Aryan Nations." His coupling of an extreme neo-Nazi group with Manning's party was criticized by others in the Jewish community, but no doubt is representative of how some Jews do perceive Reform.

Of course Manning does realize Reform remains the likeliest political home for racist malcontents. In March, the party dismissed four members of the Heritage Front, an Ontario white-power group, from a Toronto-area constituency association and set up a committee to investigate any potential infiltration by racist organizations. Manning stated there was no room for racists in the party, "because the whole heart of our position is to strip racial criteria" out of the constitution. Nonetheless, the League for Human Rights warned Reform that its stance on immigration and multiculturalism was responsible for attracting such elements in the first place.

A few months later, Michael Lublin, an Orthodox Jew who had been active in the Kitchener area, quit the party, claiming he had been upset by anti-Semitic remarks he had heard at meetings, and also by the fact that the party had taken too long to expel the Heritage Front members. However, the party's research director, University of Calgary political scientist Thomas Flanagan, suggested Lublin's credibility was questionable — a few days before he went public with his accusations, he had been rejected for a paid position as an Ontario regional coordinator with the party. Flanagan insisted that Reform was committed to "weeding out undesirables" and wanted nothing to do with anti-Semites or other ultra-rightists. Those that had managed to join the party had slipped in because the party had been expanding so rapidly that it had not taken sufficient precautions, he explained. He mentioned the names of a few other anti-Semites who had been recently expelled.

Today, the Reform Party claims to have more than 100,000 members, more than a third of these in Ontario. Recent polls show party support at about 21% of committed voters outside Quebec. Reform is clearly well-positioned to gain a significant number of seats in the next federal election. It would be wise for the Jewish community to take a closer look at the party and its policies, for they will have an impact on all Canadians in the years to come.

Soviet Emigration, Jewish and Non-Jewish: Trends and Projections

By Sidney Heitman

The breakup of the USSR and the ensuing dislocations have raised widespread fears that a flood of Soviet refugees will inundate the West in the near future. Indeed, the emigration of more than three-fourths of a million Soviet citizens during 1990 and 1991 is seen by some observers as evidence that the flight has already begun. However, recent developments indicate that this wave has peaked and is now receding. Emigration during the first quarter of this year — the only period for which complete 1992 data are available — is considerably lower than during preceding months, and if this trend continues, the total Soviet exodus in 1992 could be 20 percent lower than in the peak year 1990 (see Tables 1 and 2). Moreover, there are reasons to believe that this decline will continue beyond 1992.

1992 Emigration to Israel Will Decline

German, Greek, Armenian, and Evangelical-Pentecostal emigration has been fairly stable during the past two years. Most of the overall decrease is attributable to the substantial decrease in the rate of Jewish emigration. If 1992 first-quarter trends continue unchanged, total Jewish emigration this year will be more than one-third lower than it was in 1990.

There have also been important shifts in Jewish resettlement patterns which are related to the decline in numbers. Whereas in 1990, 181,800 Soviet Jews went to Israel, in 1992, only one-third as many — 61,600 — may be expected to do so if the present trends continue (see Table 3). At the same time, there will be more than a seven-fold increase in 1992 over 1990 in the number who will go to the United States — a projected 48,000 compared to 6,500, respectively. More Soviet Jews will also probably go to other countries in 1992 than did in 1990, most notably to Germany, where 12,000 may resettle this year, compared to 6,000 in 1990 and 8,000 in 1991 (see Table 3). However, these increases will total far less than the decline in the number who will go to Israel, and projected total Jewish emigration in 1992 is 125,000 compared to 201,300 in 1990.

Future Emigration Not Likely To Increase

Whether these 1992 first-quarter trends will extend through the year and beyond cannot be known, of course. Soviet emigration has fluctuated widely since its origin 45 years ago. Barring major changes in the Soviet successor states or the West, however, there is reason to believe that the exodus will continue to recede in the time ahead. This does not mean that many more residents of the former Soviet Union do not want to leave today. For example, two million ethnic Germans reportedly would move to Germany immediately if permitted to do so, but Bonn is presently admitting only around 150,000 of them annually and discouraging others from coming. Similarly, many more Greeks, Armenians, Pentecostals, and others would leave than have done so until now, but they too are limited by quotas in the receiving states. These restrictions can be expected to remain in place indefinitely, and since no other desirable countries welcome large numbers of Soviet immigrants today, it is unlikely that the present levels of emigration will increase in the near future.

Jewish Emigration Will Decline Further

Although Soviet Jews, by contrast, can resettle abroad more easily, their numbers also may be expected to stabilize and even to decline in the time ahead. When 300,000 of them emigrated to Israel during 1990-91, the record influx was seen by some observers as the start of a massive wave that was expected to bring a million new settlers to the Jewish state within five years. Now, however, it is viewed as a "panic flight" resulting from the dissolution of the Soviet state, a sharp increase in antisemitism, and the threat of an imminent economic collapse. When perceived threats to Soviet Jews did not materialize and they learned of the daunting problems for new immigrants to Israel, the flight to the Jewish state ebbed in late 1991 and early 1992, while the number of Jews seeking to resettle in the United States and elsewhere increased, as noted.

Many Soviet Jews May Remain In Russia

Today, a growing number of Soviet Jews are considering staying in their native homelands rather than emigrating. There are several reasons for this. One is a disinclination to go to Israel under present circumstances there and the existence of limits on immigration to other desirable countries. Another is a reluctance to pull up roots and disrupt their lives unless forced to do so by a serious decline in currently tolerable conditions in the former USSR. A third reason is that official condemnation of antisemitism by the governments of several successor states and the revival of historic Jewish religious, cultural, and community life encourage them to stay. Owing to uncertainty about the future of the former USSR, however, more than a million Soviet Jews hold official invitations to Israel — the first step in the emigration process. But so far this year only 30,000 of them have applied for entry visas — the final step before leaving. Under present circumstances in the former USSR, Israel, and the West, then, Soviet Jewish emigration can be expected to level off and probably decline still further in the time ahead.

Thus, 1992 first-quarter trends show that recent Soviet emigration peaked in 1990-91 and, barring unforseen contingencies, will probably recede further in the future. This prognosis should help to assuage fears of an imminent flood of refugees from the east.

TABLE 1
Projected Soviet Emigration in 1992
(Figures rounded)

	Jews (to)							
Time(a)	U.S.	Israel	Other(b)	Germans	Greeks(c)	Armen.	Ev&Pent	Other(e)
Jan.	4,500	6,200	1,400	16,400	1,100	400	800	200
Feb.	3,900	4,200	1,300	9,200	1,100	300	600	200
Mar.	3,600	5,000	1,300	12,100	1,100	300	500	200
Subtot.	12,000	15,400	4,000	37,700	3,300	1,100	1,900	600
(1992)	48,000	61,600	16,000					
Total		125,000		150,800	13,200	4,500(d)	7,600	2,400
				1992 Total: 304,100				

(a) Figures for January-March are actual (rounded). Totals for the year were projected by multiplying the first quarter subtotals by 4.
(b) These figures include approximately 1,000 Jews per month who went to Germany, and an estimated 4,000 additional emigrants who resettled in countries in Europe, the Americas, South Africa, and Oceania.
(c) These figures are estimates; actual data are not yet available.
(d) This figure includes an estimated 500 additional Armenians who are expected to resettle illegally in the United States.
(e) Others consist of various nationalities and religious minorities.

TABLE 2
Soviet Emigration, 1990-1992

Year	Jews	Germans	Greeks	Armen.	Ev&Pent	Other	Total	% Change
1990	201,300	148,000	14,300	6,800	4,200	2,700	377,300	—
1991	194,000	148,600	13,000	2,600	7,200	1,800	367,200	- 2.7
1992*	125,600	150,800	13,200	4,500	7,600	2,400	304,100	-17.2

*1992 figures are taken from Table 1.

TABLE 3
Soviet Jewish Emigration and Resettlement, 1990-1992a

Year	Israel	U.S.	Other(b)	Total	% Change
1990	181,800	6,500	13,000c	201,300	—
1991	145,000	35,000	14,000d	194,000	- 3.6
1992	61,600	48,000	16,000e	125,600	-35.3

(a) 1992 figures are taken from Table 1.
(b) Other places Jews have resettled include countries in Europe, the Americas, South Africa, and Oceania.
(c) This figure includes an estimated 6,000 Jews who resettled in Germany and 7,000 in other countries.
(d) This figure includes an estimated 8,000 Jews who went to Germany and 6,000 elsewhere.
(e) This figure includes 12,000 Jews expected to resettle in Germany and 4,000 in other countries.

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A New Jewish Paradigm?
A Review of Dow Marmur's *The Star of Return*

by Michael Oppenheim

The Star of Return: Judaism After the Holocaust is an impassioned book by Rabbi Dow Marmur, Senior Rabbi of Holy Blossom Temple in Toronto. It provides what the author sees as a heretical approach, that is a questioning but committed stance, toward some of the most important issues facing Jews at this time. In the course of Marmur's discussion questions about the modern Jew's relationship to the state of Israel, Halakhah, prayer, and the Jewish people are pursued in a clear, direct, and insightful manner.

Although he is the Rabbi of what is usually considered as the central Reform Temple in Canada, the author directs his words to those who often stand outside the walls of Jewish institutions. He writes, "I am writing for the nonobservant Jew in search of new ways of expressing his or her search; I am inviting such Jews to ask questions and to experience the search as a religious pilgrimage." Marmur holds that heresy, the necessity to make choices about one's Judaism and not just to follow in the paths of convention or the masses, is an essential characteristic of modernity. He believes that many persons long for orientation and meaning *as Jews*. The primary contention of the text is that there is a *novum* in modern Jewish existence that can provide sustenance for this quest for orientation and meaning.

State Of Israel Has Transposed Jewish Existence

The identification of this new element as the return of Jews to the land, *ha'aretz*, is not surprising. What is special about this book is the powerful and consistent way that Marmur affirms the revolution that the Jewish state has effected our lives. In his own words, the book is "based on the contention that Jewish statehood in our time has transposed Jewish existence into a new key." How extensive is this revolution? It transforms every aspect of Jewish life. "Thanks to the land, we have been able to reestablish links with the past, transform the present and look with hope toward the future."

The specifics of this transposed Jewish existence are radical and, I am sure, controversial. It has brought an end to a diaspora Jewish life defined by fear, and oriented it around the defense of Jews against anti-semitism and assimilation. The tremendous role that the Holocaust has both for institutional Jewish life and for individual Jewish identity is for Rabbi Marmur a vestige not of the new, but of the old, paradigm. Further, Halakhah, the system of Jewish practice, is replaced by dedication to the land, as a covenantal foundation. He writes that "Israel enables us to be Jews by making it possible to enter the covenant without taking upon ourselves the discipline of traditional observance."

Israel Has Reinvigorated The Life Of Prayer

More positively, the author believes that the establishment of the state of Israel has given Jews new impetus to participate in the community and has reinvigorated the life of prayer. "The return to the land has curbed Jewish individualism and given the collective renewed emphasis: The covenant has been reformulated in a way that demands *individual* allegiance to the Jewish *people*." The Jew, as individual, feels herself or himself to be obligated by, to make sacrifices for, Israel. Contemporary Jews also find an unsuspected ability to pray, despite initial but serious difficulties in speaking of God's existence. Prayer is drawn out by the miracle of Jewish sovereignty. Marmur explains, "As Jews, we turn to God in awe and wonder, praise and gratitude, as a response to our radically new situation as a people."

The title of this book, *The Star of Return*, presents these contentions in graphic form. Impressed by Franz Rosenzweig's famous use of the Star of David in his work *The Star of Redemption*, Rabbi Marmur invests this forceful Jewish symbol with new meaning. In an early chapter, *A New Paradigm: The Significance of the Magen David*, the author describes the nature of the two triangles that make up the star. He quotes from another contemporary Jewish thinker that "The triangular relationship is that of God, people and territory. The land is the divine gift to the nation: the nation the custodian of the divine habitation: and God the Lord the architect of their dwelling place that 'glory — the divine praise — may dwell in our land.'" The points of the second, inverted triangle, represent three new dimensions of Jewish existence: hope, power, and righteousness. Sovereignty has given Jews hope for a better Jewish future, power over their own destiny, that is, over their social, political, and cultural life, and it has made the issue of justice or righteousness toward the Arab minority in Israel into a test of the strength of Jewish values.

The book exhibits a number of strengths, in my view. The evocative style and focus on current issues will appeal to many, including those whom the author has targeted, Jews who feel a new attachment to Judaism but who also live on the margins of any Jewish institutions. Additionally, no one can dispute the fact that since the 1967 Six-day war, the state of Israel has provided the foundation for individual Jewish self-affirmation and for the agenda and activities of Jewish communities in the diaspora. The attachment to Israel has revitalized diaspora Jewish life, as the author argues, in such domains as Jewish education, the Hebrew language, celebration of Jewish holidays, even the revival of some elements of religious practice.

Jews Cannot Build Dynamic Lives Based On Fear

There is also some appeal, at least for me, in Rabbi Marmur's belief that the renewed, concrete tie between Jews and the land of Israel constitutes a new paradigm, which is slowly replacing a paradigm that brought together Jews because of their fear of anti-semitism and assimilation. While other positive elements of Jewish life were also part of the old diaspora paradigm, some of which the author dismisses much too quickly, he is correct in recognizing that Jews cannot build dynamic lives from out of the forces of fear. A vital Jewish identity requires Jews to affirm the values, ways of life, and literature embodied in their history. The single-minded concern with defense, against anti-semitism and assimilation, provides a basis for a negative identity that can think of Jews only under siege.

"EMBRACING LIFE" BY ERIK SLUTSKY MONTRÉAL

Land Is Not The Raison d'Être Of Judaism

Still, while the establishment of the State of Israel has revitalized Jewish life, it can itself not constitute the core. The land is not the *raison d'être* of Judaism. I was shocked to read the contention that the "covenant between God and Israel is primarily about the land." Surely if the covenant is primarily about anything it is about a relationship between God and the people of Israel that is to manifest itself in a type of living on the people's part. Neither can many of us subscribe to views that see Torah and land as of equal weight, or that insist that with the new paradigm there is no longer a need for Halakhah.

Even within the central argument of the book itself there are some areas of tension. First, the author has much difficulty in demonstrating how the commitment to the land can constitute the highest Jewish obligation, when so many Jews in the West really do not intend to live their lives on that land. In his words, "We are in search of a statement that will acknowledge the hope reawakened and enable us to express it in tangible action that ultimately may lead to *aliyah* and that does not paralyze or distract us in the meantime." The answer that is given, of pointing to some practical activities, such as learning Hebrew or doing military service there, seems either insufficient or unrealistic. Neither is the hope that *aliyah* will come about "in the next generation" of consolation to those who might affirm the new paradigm, but remain in the diaspora homes. Since so many Jews remain, can or should the relation to the land of Israel be seen as of supreme importance?

Second, the book contends that space has now replaced time as the central dimension of Jewish life. Again, I am not convinced. The great Jewish poetic philosopher Abraham Heschel's argument, in *The Sabbath*, that Judaism is a religion of time remains, in truth, unchallenged. Judaism teaches about a quality of living both within and beyond the everyday. The great promise of Zionism, surely, is not about standing upon some place, no matter how hallowed. The promise is that by returning to Israel Jews will once again be able to fashion all aspects of social, political, and cultural life in harmony with their understanding of Torah, that is the religious and historical memory of the people.

Tension Between Emphasis On The Land And Attack On The Occupation

Third, I feel a tension between the prominence that is given to the return to the land and the author's rigorous attack upon those who are willing to do anything to physically take over the whole of the land. His rejection of the Israeli occupation cannot be made more firm. He opposes the occupation and the persecution it brings toward Palestinians as well as the degradation that it leads to in terms of Jews. There is a clear recognition that Jews are not powerless today and that power must be tempered by justice. His conclusion, that the occupation must be rejected for Jewish reasons, is not strengthened by the uneven statement that "being a Jew today compels us to affirm the land of Israel as an essential component of Judaism, but it does not specify the size of the land." In other words, is there no tension between the emphasis on space over time, and the belief that the "centrality of Israel is not a quantitative but a qualitative concept"?

There are two *lacunae* in the text. These missing

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Religion and Prejudice: A Closed Circle

by Miriam Waddington

In every life there are stories and events that deserve to be recorded. One such event was my attempt, in 1951, to enter my five-year-old son, Daniel, in the kindergarten of Hampstead School in Montreal. For some reason I did not, until now, write about the experience except in fiction. My account of the registration process is described in my short story "A Place of Witches." However, that story dealt only with one aspect of the event — and that was its psychological effect on the child. In this essay I would like to deal with the social rather than the psychological implications, particularly since that same son grew up to have a somewhat similar experience recently in relation to his own child in an entirely different community and a contemporary social context.

This story begins in 1950 when my husband, myself, and our four-year-old son Daniel moved into a new house in a subdivision on the edge of Montreal. It lay just inside the northern boundary of Hampstead, a pleasant, old, well-to-do neighbourhood that wound its way north and west between Côte St. Luc and Decarie. Friends warned us that there were no Jews in Hampstead, but in our eagerness to have a house of our own we did not think to ask why.

My husband had grown up in a family that had changed their affiliation from Anglican to Christian Science, whereas my family's orientation, though strongly Jewish, was cultural and secular rather than religious. Mixed marriages between Jews and non-Jews were rare in 1939, the year we were married. At that time, no such thing as a civil marriage existed in Canada; marriages could only be performed by a minister or a rabbi. Since my parents were heartbroken about my decision to marry a non-Jew, I knew that a religious ceremony performed by a minister would devastate them. My husband and I therefore decided to be married by a rabbi. In order to find one willing to marry us, my husband had first to convert to Judaism.

He converted and we agreed that our children should be brought up as Jews. One of the main reasons was that Jews belonged to a minority in a society that, during the 1930's, discriminated against them in various ways, such as: the hiring practices of banks, universities, and government institutions, not to mention department stores; quotas for Jewish students in medical faculties and non-admission to hotels and holiday resorts. By agreeing that our children's cultural as well as religious orientation should be Jewish, we hoped they would avoid the temptation to deny their Jewishness and the psychological problems that inevitably flow from such a denial.

And so we were married, lived happily enough, and bought the house on the outskirts of Hampstead. In due course all the houses in the subdivision — which occupied a whole city block — were sold, and all but three were occupied by young Jewish families. It was a warm and friendly neighbourhood with many comings and goings, visitings back and forth, and friendship among young mothers and their children.

A year later when Daniel was five and ready for kindergarten, some of my neighbours warned me not to try and register him in the school of our district — Hampstead School — but to inscribe him instead in nearby Royalvale, the Protestant School that lay inside the borders of Montreal city proper. The reason, I now learned, was that Hampstead School did not accept Jews. This, in fact, was the town's strategy that until now had kept Jews from settling in the area. So far no one had been willing to challenge that policy and risk the humiliation of their child's being turned away.

In those days I was a practising social worker and my professional training in Toronto and Philadelphia had left me with strong convictions about justice and the integrity of the individual. I did not understand the complexities of the Quebec educational system then, and don't pretend to understand them now, but I knew there was a Protestant and a Catholic school board, and that all non-Catholics including Jews had to attend Protestant schools. Both boards were entirely funded by the taxpayers, and as far as I was concerned, they were also accountable to the taxpayers. I did not believe that a Protestant school funded by public money could exclude anyone except Catholics who had their own publicly funded schools.

I decided to enroll Daniel in Hampstead School. The details are described in my short story referred to above. First the teacher, and then the principal, told me that Hampstead School did not accept Jewish children (the application form asked the religion of the parents). The principal explained it was a board policy, and yes, Hampstead elected its own school board, and yes, it was funded by the taxpayers who were Protestant School supporters, and yes, it had always been thus and would always remain thus.

I was incensed. My husband attended the next meeting of the school board to protest, and was told that it was the Board's policy not to accept Jewish children. I then wrote a letter to the Home and School Association (either of the city or the province; I can't exactly remember) describing my experience and my husband's interview.

Shortly after they received my letter the Home and School Association held their annual meeting and the president read my letter to a large assembly of delegates. Then the storm broke. The English newspapers wrote it up prominently and there was an editorial on the back page of the Montreal Star. The Trades and Labour Congress and other organizations took up the cause and wrote letters of protest to the Hampstead Board. The Protestant School Board of Greater Montreal was embarrassed and promised an inquiry. For the time being my son Daniel was enrolled in Rivervale, the school on the Montreal side. That was in September 1951.

While all this was going on our block got organized. A meeting was called and a committee formed. The committee canvassed the neighbourhood explaining the situation and obtaining signatures. A delegation was sent to interview the Superintendent of the Protestant School Board who promised some action. I was summoned to the offices of the Canadian Jewish Congress and asked if the issue came to court was I willing to come forward and testify. Up to then the Congress had been aware of the policy of the Hampstead Board regarding Jewish children, but had not wanted to rock the boat or appear "Jewishly" aggressive. I agreed to go as far as necessary, in court or out of it, in order to bring about change. We invited the director of Congress to come to a meeting of our block and he was much heartened by our determination, energy, and consensus. Indeed it was one of the most dynamic examples of the spontaneous organization of a whole community that I have ever experienced.

"9 HANDS" BY ERIK SLUTSKY MONTRÉAL

In February of that winter I received a letter from the Hampstead Board telling me there was now room for Daniel in their kindergarten, and the following September (1952) all the Jewish children in our subdivision registered in Hampstead School. Ever since that time, not only have Jewish children attended the school, but with educational restrictions removed, a great many Jewish families have moved into the area. A few years later I commented that Jews had completely forgotten how it happened that their children attend Hampstead School, and my husband replied, "The Jews may have forgotten us, but the non-Jews will remember us forever."

I have not yet tried to deal with the legal complexities of Quebec's school system. That would have required lengthy research and documentation, and my aim in this essay was merely to shed light on a little-known anachronistic example of religious prejudice of an officially sanctioned kind which I had not believed existed in Canada in 1951 much less in 1990.

But I was wrong. Through an ironic twist of fate, history has repeated itself, although the circumstances are different. Daniel grew up, studied at Trent University and married one of his fellow students who happens not to be Jewish. There were married in a civil ceremony in a government office. Later Daniel became a teacher and eventually they settled in rural Nova Scotia near Daniel's school. They have several children, but only the oldest, Joshuah, concerns me for the purpose of this essay.

Friends in Montreal who had sent their children to Camp Kadimah in Nova Scotia told me about the camp, and I had also seen the camp advertised in the Canadian Jewish News as a Young Judean camp. Young Judea is described as a Zionist youth movement in the Standard Jewish Encyclopedia, and Zionism is described as follows: "Movement to secure the Jewish return to the Land of Israel . . . Until the 19th century its form was religious and expressed most commonly in the traditional liturgy, pseudo-messianic movements, and in limited aliya (immigration) . . . Zionism crystallized in the political Zionist movement and organization created by Herzl at the First Zionist Congress in 1897. The Congress defined its political aspirations as the establishment for the Jewish people of a national home in Palestine guaranteed by public law." Today Zionism is primarily a *political* (not a religious) movement that includes Jews of all political persuasions — those on the left as well as those in the centre and on the right. My Montreal friends whose children had praised the camp were secular Jews like myself, and so I was sure that Joshuah would enjoy the experience. In fact, Daniel and I had visited the camp the summer before and had been favourably impressed both by the director and the camp program. We knew that there would be Friday night candle-lighting and Kosher food and that the music and art programs would be based on Jewish themes. Joshuah was enthusiastic because he knew his father and grandmother were Jewish and he was eager to learn more about that part of his heritage.

I was therefore dismayed when I learned that Joshuah had not been accepted by the camp because he was not considered to be Jewish, since in Jewish religious law the children take the religion of the mother. I now learned that the camp application had asked, among other questions:: "Is the father Jewish?" and "Is the mother Jewish?". Daniel had answered yes to the first and no to the second. —

In response to the camps refusal Daniel wrote to the committee and I wrote as well. I never received a reply to my letter but Daniel received a letter from the President of the Atlantic Jewish Council which reiterated their "unchanged policy over many years . . . on

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Who Is A Racist?

by Rhoda Kaellis

Because Jews have been at the center of the storm of racism for centuries, we sometimes make generalizations about our own attitude toward bias and other offenses against human rights. In North America along with other minority groups, we can express our outrage against racist behaviour. But we need to recognize that just because we are victims of racism ourselves, we are not automatically free of this disease.

Individual Jews, just like every other people, hold and express prejudices against various groups. We think about people in other ethnic, cultural and religious groups in stereotypical ways, we allow our biases to influence the way we act and react to differences in others, and we even have and express negative biases against each other: for example, Litvak against Galizianer, Sephardi against Ashkenazi, etc.

When we indulge in racist jokes and other pernicious behaviour, we may not see the effects of such indulgence because we are a minority and our influence is limited.

Jews are found in civil rights movements, civil liberties organizations, labour unions, anti-defamation groups, equal opportunity societies, save-the-environment movements, multicultural associations, and other human rights causes, in disproportionate numbers to our population.

Many of the Jews involved in these activities are secular Jews, disassociated from the religious and ritualistic aspects of their heritage, with the possible exception of a yearly participation in Rosh Hashana, Yom Kippur observance. On the other hand, many observant Jews keep themselves apart from social and community activities with the majority population.

These two groups of Jews, represented for the sake of gross identification, as secular and observant, rarely have anything to do with each other.

Minorities Remote From Majority Culture

An examination of various ethnic and cultural groups shows a similar pattern to that of the observant Jews. Especially with visible minorities and members of a minority who have recently arrived in Canada from countries with markedly different cultures, and who speak little or no English, remoteness from the majority culture is a common pattern.

This phenomenon is more understandable for people who are not acquainted with North American mores and who have difficulty communicating even simple exchanges. Visible minority groups are often subject to open prejudice, and when new to the majority culture will naturally avoid threatening or potentially uncomfortable situations.

Many recent immigrants from other cultures have a difficult time adjusting to the North American family relations structure, particularly if they are from an older generation and have come from a rural or village environment. Venèration of the older by the younger members of a family is their only experience, and finding themselves in an environment where in conforming to the majority culture, this has seemingly disappeared, can leave a recently arrived person bewildered and further isolated from the mainstream.

In the mainstream, most Jews are not a visible minority. Most of us are from second or third generation Canadians or Americans. We speak English as our first language. We have adapted the ambient mores and lifestyle in our dress, work, leisure activities, participation in politics, community service, etc. In fact, the only place we sometimes stand out is when we personally confront one form or another of bias against ourselves or our children.

Jews Do Not Join Other Minorities

The question is, why do affiliated Jews, who are often well established in the majority culture as far as adhering to the general lifestyle is concerned, isolate themselves from participation in activities which help integrate other minority ethnic, cultural and religious groups or which would contribute to doing so?

I have approached the boards of various synagogue communities from Reform to Orthodox with proposals for undertaking joint action with other religions or ethnic minority groups to further human rights interests in school curricula, and in political and legal areas and have been met with various degrees of hesitation, caution, or lack of interest.

Among the objections raised has been that the Jewish youth community should *not* have a social relationship with other ethnic groups and cultures on the ground that this will encourage intermarriage.

This very real concern has an unrealistic, almost surrealistic, aura about it. We do not live in ghettos (thank G-d), our children are "exposed" to all kinds of children at school and school functions; we live in an open society where most children go about their daily concerns freely; our children do not wear face veils and they are not escorted by chaperones wherever they go. The only way we can encourage adherence to their heritage is by helping them develop feelings of pride in and appreciation for their roots and teaching them that our heritage is rich, valuable, life-sustaining and relevant to the society in which we live today.

Promoting an environment which encourages an appreciation of all differences and a genuine respect for the human rights of all people is more likely to help our young people remain with their heritage for a lifetime rather than unrealistically attempting to keep them away from non-Jews.

Jewish isolationism, that is, Jews socializing only or primarily with Jews, probably has its roots in the fearfulness born out of centuries of oppression where the ghetto provided a sense of safety and ease at the same time that it put Jews in the position of sitting-ducks whenever the majority culture went on a pogrom rampage.

Since our numbers are so small, there can be no safety in numbers for Jews. But there can be safety in alliances where many minority groups work together to ensure their mutual safety on the basis of a general support for and adherence to human rights.

Too many Jews still have the mistaken notion that if we're quiet about prejudice, stereotyping, racism and bias, they will go away, or at least, *we* will be overlooked. It is again like the ghetto mentality where, when a pogrom was in the offing, Jews would board up their windows and cower under the beds hoping that the vigilantes would overlook that particular household.

In the European ghettos, there wasn't too much choice for Jews about what they could do to protect themselves. In those days there was little or no opportunity for alliances with other people.

But today in North America, we have no ghettos and we are not kept from contact and alliances with other peoples. When we continue to operate from a ghetto mentality we create our own ghettos and lose many opportunities for what could be genuine safety and assurances of better lives for ourselves and our children.

In democracies we know that real safety rests in numbers and in organizing ourselves into groups. Trade unions are an example of this. Everybody recognizes that workers of all kinds and levels are in a sound position because they are part of a large, influential and relatively powerful group.

We also know from Hillel's famous aphorism that if we are only for ourselves, what are we? And by allying ourselves with other minority ethnic groups we also serve ourselves when we serve them.

While we all feel more comfortable among people with whom we are familiar, we also miss much of the flavour and joy of diversity that is an integral part of living in a world of many cultures, many people, many ideas.

Struggling against our own prejudices, refusing to engage in racist jokes or talk, not condoning such talk by others, is the decent, human thing to do. But aside from that, human rights for all offers basic protection for us. If we tolerate or engage in racist behaviour against others, we almost guarantee the day when we will become the butt of racism, because of all people we are the most vulnerable.

We Must Not Isolate From Other Jews Who Differ With Us

As for isolating ourselves from Jews who do not worship or think as we do, or Jews who are Jews by choice, and have studied long and hard to become part of their adopted religion, and who often know more about Jewish history, ritual and language than biologically born Jews, let's recognize the self-defeating aspects of refusing to accept differences among our own people and not overlook the work we must do in our own backyard, the backyard of our minds and attitudes.

Appreciating other people, building bridges and making common cause with them, and looking for allies among different groups must include our fellow Jews whether or not they follow our prescription of how they should live or worship. There is much work to be done within our own organized Jewish communities. Devoting time, thought and effort to making common cause with people in the same boat can keep us all afloat.

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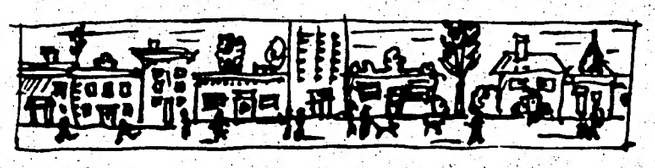


A NEW JEWISH PARADIGM?

Continued from page 4

elements refer to creative explosions that are now taking place in modern Jewish thought. I recognize the right of the author to craft a book that is not meant to be a scholarly treatise, but the inadequate encounter with the thought of Franz Rosenzweig and the total failure to acknowledge the contributions of feminist Jews to Jewish life today must be redressed. It is not sufficient, if a person is a serious participant in modern Jewish thought today, to only look upon Rosenzweig, the early twentieth century German-Jewish philosopher and educator, as someone who utilized the Star of David as part of the title of his major work. While only scholars may care that Rosenzweig is regarded as the most important Jewish philosopher in the modern period, other Jews need to experience at least some of the power of his insights. A whole stream of translations, critiques, and creative extensions of Rosenzweig's thought have begun to appear and are on the immediate horizon. Rosenzweig addressed, for example, the quest by Jews for Jewish meaning, for a renewed contact with the covenant with God. Instead of contending that the land was a vehicle for such a renewal, Rosenzweig endeavoured to reinvigorate those classically Jewish activities such as prayer, liturgy, Halakhah, and the encounter with the Bible. Further, his thought provides a basis for experiencing the transcendent dimensions of the relationships between persons. I believe that a serious exploration of the insights that Franz Rosenzweig brings to Jewish thought, would provide needed resources and correctives to Rabbi Marmur's own reflections.

Role Of Feminist Judaism Overlooked

Additionally, the fact that the author does not, perhaps cannot, even refer to the serious contributions of feminist Judaism must reflect the narrowness of a vision that purports to elaborate a whole new model or paradigm for Jews. The vitality of these contributions in terms of the explorations of the Bible, the recovery of forgotten women and aspects of Jewish history, the investigations and new insights into Halakhah, the creation of stimulating and challenging *midrashim* and liturgies, the critique of Jewish institutions, and the quest for pluralist forms of Jewish community are without equal within the Jewish people today. I cannot understand how a Jewish writer can speak of the need for a variety of Jewish visions and communities and ignore this impressive experience and literature.

The Star of Return is an interesting book and it is not unimportant. It correctly understands that the return of Jews to the land of Israel constitutes a transformative *novum* in Jewish life. However, as inspiring and significant as this land is, it does not constitute the essence of the covenant. If the author had examined other resources of modern Jewish thought, including the work of Franz Rosenzweig and the literature of feminist Jews, what his argument would lose in terms of single mindedness, it would gain in terms of balance, breadth, and integrity.

A Bag Lady With Makeup

by Shel Krakofsky

This article is based on a trip Shel Krakofsky took to Hungary with Danny Lowe and is dedicated to the blessed memories of Danny and his wife, Lois Weiner-Lowe.

Half a *mezzuzah*. In fact, no real *mezzuzah* at all. It was only the back half of a once functioning *mezzuzah* that no longer contained any parchment or a cover. And as we quickly learned, like the Jews of Hungary in 1987, it was only a visible symbol of a mostly invisible community.

The remnant of this mezzuzah was mounted at the entrance to the boardroom of The Central Board of Hungarian Jews located in a moldering building that occupies three shabby storeys. Following the German occupation of Hungary which began March 19, 1944, it also served as Gestapo headquarters in Budapest when the local Jews were forced into their ghetto. Adolf Eichmann no doubt walked here. Maybe even Raoul Wallenberg. It was difficult not to imagine Nazis marching up the flights of dungeon stairs, the sounds of their black, polished boots on the cold, hard floors resonating off the plastered walls and high, arched ceilings.

Danny and I entered the room and sat around a table surrounded by faded panelling and peeling paint to meet Mrs. Ilona Seiffert, the secretary-general of the Central Board. When she sat down, our "guide" Andrew plunked himself down right beside her.

She told us that her job was full time, paid by the government as a sign of its tolerance and commitment to Jewish life in Hungary. She was short, silver-haired, congenial and grandmotherly. Stylishly dressed as an executive, she had disarming violet eyes. Her late husband Geza, was in charge of the Central Board for ten years until his death in 1976 when the Jewish community invited the effervescent Mrs. Seiffert to replace him. She was reluctant, she told us in excellent English, because she doubted whether according to Jewish Law, a woman was permitted to lead a community. She went to the then director of the Rabbinical Seminary, Rabbi Sandor Scheiber who told her, she said smiling, "It says nowhere in the Talmud that a woman cannot lead Hungarian Jewry!"

Now 20 Synagogues In Hungary

She proudly told us there were some 20 synagogues in Hungary as well as several Jewish old age homes, a 200 bed chronic care hospital, a museum, soup kitchen and Rabbinical Seminary. She spoke in glowing terms of the government's cooperation and financial help, but most of the funding, she admitted, came from dwindling voluntary membership dues and the Joint Distribution Committee. Full of pride, Mrs. Seiffert, pointed out that Hungarian Jewry supplied Poland, Czechoslovakia, Yugoslavia and even Russia with new rabbis from its Rabbinical Seminary.

When there is a *simcha* in Poland, she joyfully declared, it was she who arranged for salamis to be sent from their kosher sausage factory. Or if there is a *bris* somewhere in Eastern Europe, she could arrange for a *mohel*. Sadly, she acknowledged most young Jews were not involved in the community and most marriages were mixed.

She openly assailed the Nazis, but only them. Hungarians, the maintained, no matter the regime, had always been good to their Jews. She pointed out that the new Hungarian constitution contained laws making anti-Semitism illegal but acknowledged no charges had ever been laid.

The evening before we had met with Robert Elliot, Canada's ambassador to Hungary, and we asked him if we could meet with government officials. He suggested we ask Mrs. Seiffert as, "she has more power to do such things than I do." Mrs. Seiffert's reply was quick, firm and nervous. "No. It's not done. It's not done." Her perpetual warm smile returned as she escorted us around Jewish Budapest, the guide always at her side though it was clear who was leading whom.

She took us to the Dohany Synagogue, built in 1860, the largest synagogue in Europe, a grandiose edifice with an overwhelming sanctuary, two tiers of balconies and a giant organ, a repiratorium with 5,000 pipes where Franz Liszt played some of his compositions.

Today, it is a bag lady with makeup.

The community can no longer afford to heat it and it is open only Friday nights when some 100 people attend and for the *Yom Tovim*. Mrs. Seiffert told us that despite the unheated conditions, over 5,000 people came for this year's Kol Nidre services. Fading, peeling and cracking this once proud synagogue was wrapped on the inside from one end to the other by a canopy of straw in plastic sheets suspended from the cathedral ceiling to keep out the snow and rain from a leaking roof that is too costly to repair.

At the turn of the century, there were 900,000 Jews in Hungary and they numbered 20% of Budapest's one million population — some called it "Judapest." The Nazis killed almost half-a-million Hungarian Jews in the last year of World War II. Today there is no accurate census of Hungarian Jewry but current estimates give a Jewish population of 80,000 with the majority, 70,000 in Budapest. The total Hungarian population is 10 million.

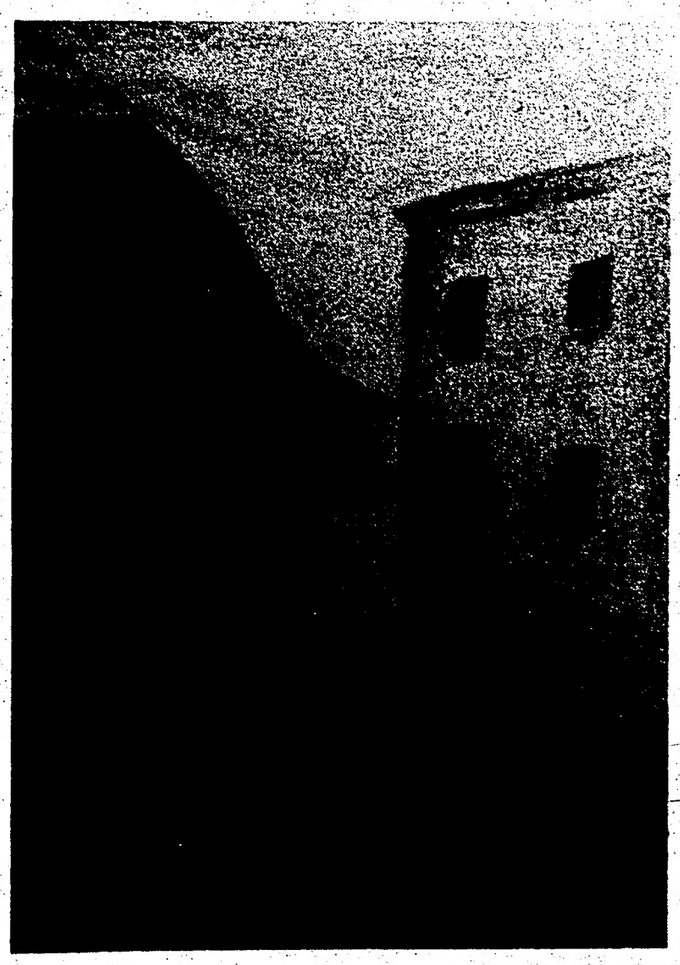
Unlike the synagogue, its large courtyard, the size of a football field, is a well-maintained memorial of crushed stone and grave markers where many of the Budapest ghetto victims are buried.

Her face is grim, a tear is seen. This is not history to Mrs. Seiffert. It is her life. It happened to her. Jews, 170,000 men, women and children, were jammed into this synagogue, its courtyard and community center complex to be shot or transported to Auschwitz. The walls are still pock-marked with bullets. After we recited *Kaddish* in the courtyard at a brick and barbed wire memorial to the Budapest ghetto, she took us to the Jewish Museum.

She apologized for it being cold inside, but the community could not afford to heat it and it was only open during the warmer months. Now in March, she had arranged to have it opened to us for a short period. The first floor displayed ritual objects related to Shabbat, the festivals and family life with a moving collection of documents, photographs and items from the Nazi occupation.

On climbing the stairs to a second floor exhibit on current Jewish life in Hungary, I came across an elderly cleaning woman and began talking to her in Yiddish. The conversation was short as a young man in a green fedora and overcoat stepped up right behind me. No doubt one of Andrew's colleagues.

I asked him if he spoke Yiddish. A garbled response. "But I do speak English," he deadpanned. I could have figured it out. He followed me upstairs to a display of various Jewish institutions and celebrations and translated a Hungarian sign for me — "This exhibition is temporary." Going down the stairs, there was an inconspicuous plaque marking the birthplace of Theodore Herzl. His family house, now torn down, used to abut the wall of the museum.



"STREET SCENE: EARLY MORNING", BY MARTIN PLANT MONTREAL

Trailed By Government Agents

When I mentioned to Danny about the green fedora, he said, "Then I'm not so crazy about the white Mercedes that's been following us!" Sure enough, as we walked out to our car with Andrew and Mrs. Seiffert, there it was parked conspicuously behind us. We drove to an old complex, the Mercedes no longer in view, that housed a large kitchen and recreational centre for the aged. Here we found a *mashgiach* who was busy supervising what he told us were 1000 meals every day, some picked up, some delivered, some eaten on site. "Anybody who wants or needs our food, gets it," he declared in Yiddish. "Here," he winked, "we don't ask any questions."

In a meeting/dining room we tried to speak to some of the old people. Language was not the barrier. Some couldn't hear, some couldn't think. They sat passively, rusted out, until in came a bouncing, glowing Mrs. Seiffert bearing treats of food and cigarettes, *Mishloach Manot*, she told them, one week before Purim. They know her. A few smiles. Even applause. She is the link with government to get for the Jewish community whatever it is possible to get..

Even Andrew is overwhelmed by the reception and bows to her graciously and kisses her hand. Queen Esther.

Mrs. Seiffert went back to work and we proceeded to the Rabbinical Seminary with Andrew to meet the director, Rabbi Shweitzer. It is hard to believe that this seminary was once called the "beacon" of East European Jewry with over 100 candidates preparing for ordination on the eve of the Final Solution. What we found was decrepit, neglected and moldy. From the grimy courtyard we looked up to see laundry strung from windows, women beating rugs, men drinking beer in their undershirts and teenagers listening to blaring radios — all from apartments that were once fully occupied with *yeshiva bochers* and their families. What was once one of the major educational centres of World Jewry had become a slum tenement.

Rabbi Shweitzer is a cordial, moustached, short man in his sixties with puffy eyes and a rabbinic paunch. He was scholarly and talked to us on a wide range of topics in English, French, Yiddish and Hebrew, the ever-present Andrew nodding his head in agreement. Shweitzer, as well as being director of the seminary, also heads 95% of the professing Jews of Hungary who are Neologue — what we would call Conservative. Most of Hungary's Orthodox and Chassidic Jews are no longer there and Rabbi Shweitzer told us *shechita* is permitted by the government.

He told us there were six rabbinic teachers and seven rabbinic students. The students had difficulty with even rudimentary Hebrew, "but we are happy to take those who want to learn. After six or seven years learning here, I hope we can turn out a rabbi." He said none of the current students was close to ordination.

When Danny asked him where the students were, he said, "At home studying. I hope."

Danny went into the classroom for a peek. He told me that the room looked like it hadn't been used in a long time, had very few books and the dust was very thick. Danny sadly scripted a scene of the supposed six rabbis and seven students: The seven students congregate daily and one declares, "Six of us will play the rabbis. Who wants to be the student today?"

Only civil marriages are recognized in Hungary; religious marriages only an additional option. Rabbi Shweitzer confessed that not many marriages took place under a *chupa*, the Jewish bride and groom not interested, or in most cases, the marriage a mixed one. Rabbi Shweitzer is a methodical, patient man who knew the limitations of what he could do. And even if there came a day when he could count no more students, he was determined to keep the *yeshiva* open, if only as a symbol. He refused to preside over

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A BAG LADY WITH MAKEUP

Continued from page 7

the end of Hungarian Judaism. Before we left, he sadly quoted in Hebrew from the liturgy, "We are the few of what was once many."

Much We Didn't See Didn't Hear

In Budapest there was much we didn't see, didn't hear, couldn't ask, what the people could not say. Of course a tacit agreement had been made between Hungarian Jewry and the government. That's what Andrew, the green fedora and the white Mercedes were all about. Yet there was a game to be played and Mrs. Seiffet and Rabbi Shweitzer had learned the rules and heroically tried to do as much as possible within those unwritten, unspoken rules.

They would pledge complete loyalty to the Hungarian government and its policies in return for the right to maintain a minimum of facilities for Jewish communal living. The price they have paid is a bitter one. To have reached out to the young, for example, would have forfeited what had been gained. By accepting the rules, they had been able to accomplish for the elderly what no other Eastern European country had been able to do.

On the morning we were to leave Budapest, Danny and I got up early to speak to ordinary Jews away from Andrew's intrusion. We obtained a street map and walked from our hotel to the Dohany Synagogue hoping to *duven* with the morning *minyan* which we were told (by Andrew of all people) met daily in a smaller *shule* beside the main sanctuary.

We were met at the iron gates of the large complex by a pleasant non-Jewish custodian who opened the lock and allowed us in. He spoke only Hungarian so grunts and sign language became our methods of communication. He unlocked the door of a small, clean, well-maintained chapel and only turned on the lights after making sure we were wearing *yarmulkes*.

The custodian urged us to follow him into the vestibule of the main synagogue where he handed us several *seforim* to take. We refused, having come prepared to leave our own *siddurim*, *tallit* and *tefillin*. He was persistent and showed us with a shredding motion of his hands that he was going to destroy the books anyway. They were no longer used. Jewish printing presses no longer existed in Hungary and one of the books we finally took was a lovely edition of a Passover Haggadah published in Budapest in 1938.

Outside, on the rim of the courtyard, we met an old man, gaunt and stooped, walking with a cane; he spoke Yiddish. Yes, he told us, there is a daily *minyan* but only barely and only old people. They had completed services a half hour before we arrived. He was accompanied by a short, young man who had a wild grin who the old man told us sympathetically was the *shamus* of the chapel.

We told them we were on our way to Israel, which drew no reactions. Another young man appeared wearing torn clothes and needing a bath. He too had a strange and distant look in his eyes and his speech pattern was abnormal.

Neither, "*Shalom Aleichem*" or "*Yisroel*" registered on him, but on spotting our *yarmulkes*, he pointed to himself proudly and declared, "Jhid!"

We had come full circle in the courtyard where the Nazis once patrolled — the Jews, the aged, the retarded.

The old man began to describe his many ailments. "*Ich bin nisht gezunt,*" and matter-of-factly said he would die soon. When Danny asked him what would happen after his generation was gone, he said with melancholy, "*In guntzen farfalen.*" Everything is lost.

We Were All Leaving Graveyards

At the airport we encountered five young Chassidim. Darkly frocked like their counterparts around the world, they were crowned with black hats, but their boyish, animated and unevenly whiskered faces were different.

They had deep tans.

They were from a small sect out of New York which had originated in Hungary, they explained, and were returning from visiting and tending cemeteries in Czechoslovakia, Poland and Hungary. They said they had maps showing 1,500 cemeteries. One of them said, "It is important to honour and respect our dead."

And our living.

We were all leaving graveyards.

"L'AUTOMNE... ST-SAUVEUR # 4" BY LILLIAN VINEBERG
GALERY SHEILA ROTH, TORONTO

RELIGION AND PREJUDICE

Continued from page 5

who is a "Jew". The two criteria which the council applies are "1) has the child been born from a Jewish mother and 2) has the person converted."

The letter goes on to state that the Atlantic Council encourages those who "have the commitment to establish themselves as a Jew" and offers to discuss arrangements for conversion which apparently had to take place in Montreal as there did not seem to be anyone in Halifax with the proper enough credentials to conduct a conversion.

And this, as far as I'm concerned, is where we enter the world of ritual as a substitute for faith, and the world of prejudice in the guise of religion. There are, and always have been, many kinds of Jews and many ways of being Jewish and no less an authority than the Baal Shem Tov (1700-1760) felt that all ways of worshipping are acceptable to God (even if they are not acceptable to the Atlantic Jewish Council).

I believe that the executive of the Atlantic Jewish Council was prejudiced in asking about the religion of each parent on the application form. If the YMCA camp, which is just as private an institution as Kadimah, put the questions "is the father Christian, and is the mother Christian" on their application forms you can imagine the outcry about human rights that would resound throughout the land.

Further, since the Atlantic Jewish Council calls Camp Kadimah a Young Judean camp, I wonder if they are really carrying out the mandate of Young Judea as a Zionist organization. As a political movement, Zionism today includes Jews from the left, centre and right, and left-thinking and liberal Zionists do not necessarily accept the fundamentalist rabbinical interpretation of who is a Jew.

The process of conversion to any religion is a highly personal, painful, and difficult affair that cannot be accomplished in a weekend or a week. How can you expect an eleven-year-old child to make a commitment that only an adult is in a position to make? And practically speaking, how can parents, living in a rural area of Nova Scotia, pick up a family, leave a job, and travel 700 miles or so to Montreal for a month or longer so their child can be converted?

Daniel withdrew his application and did not wish to take any action that might reflect adversely on the Halifax Jewish community. But I, remembering Hampstead, and my own experiences before that, of growing up as a Jew in Canada, do not feel so protective. Bigotry and prejudice should not be allowed to hide behind a facade of religion. When I think of the price in suffering that Jews have paid throughout history simply for being Jewish, I cannot accept that a very small group of men sitting in Halifax can act as a rabbinical court to decide which half of a person makes him a Jew, nor can I accept the notion that an eleven-year-old child is in a position to "have the commitment to establish himself as a Jew." The whole matter is finally reduced to an ironic and sad commentary and a disappointing closure to the circle of prejudice I thought I had left behind me 45 years ago in Hampstead, only to encounter it again much closer to home. And the saddest thing of all is that the person against whom the prejudice was directed, the person who was rejected, humiliated, and injured in ways that may emerge years from now, was, in each case, not an adult, but a child.

All of the foregoing took place in the name of and the guise of religion. Such prejudice has nothing to do with religious faith. On the contrary, it is based on fear, a lack of compassion, and the inability to accept difference in others.

POETRY

by Shulamis Yelin

Gaston Miron Reads

His voice reflects Davidic memory,
Small mouthorgan at his lips, *listen,*
he says, *Entendez-vous les Chants Grégoriens,*
les anciens plaints du Temple?

He drifts again into cadence of his folk

C'est la langue, he says,
notre langue française et notre mélodie —
la peine et la joie de notre peuple . . .

And fields of wheat and barley
ripening in our Ancient Land
wave in the vast snowfields
of Kébèc.

The room grows still and stiller
and he speaks of love —
its ripening: the gypsy in him
tearing at the farm-lad's earthbound feet,
tearing us with him in local tarantelle —
sting and redemption — then breaks:

But not to confuse the woman with the poème!
He speaks in borrowed tongue
for those who are not rooted in his speech:
Each one perfect: chaque à son domain —
The woman is a woman, the poème a poème!

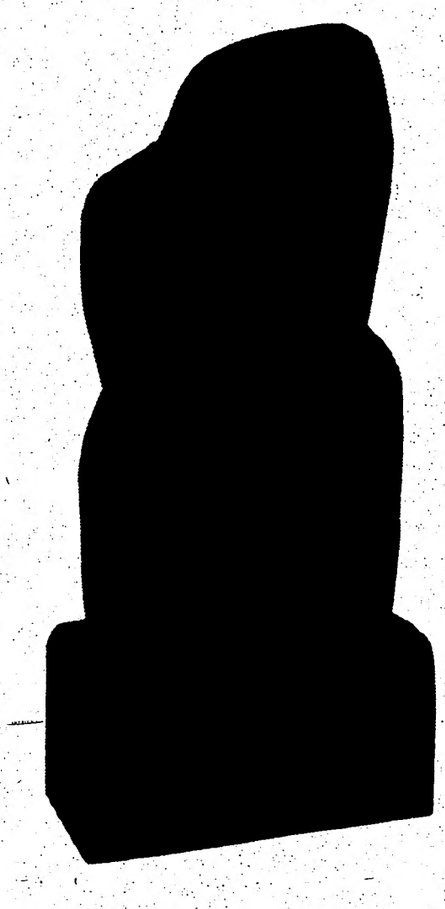
And as he reads and sings and speaks and plays
that man of his *terre*

I know again that I, too,
am a Quebecer,
I, descendant from that ancient plaint
nurtured in his climate, in his soil,
I, too, know those winter snows
those rolling hills,
those fields of ripening grain —

I, a Jewish child, *Montréalaise,*
summering in *Les Laurentides,*
absorbing rocking chair and maple
with its *sirop d'érable,*
hush of birch and beech and pine
and heady smell of fresh manure
from field and barn
and memory of joyous stomp and shout
as farmer's fiddle jiggled out
those thumping *chassés, do-si-dobs*
on Saturday nights —

And for me it is only
a summer buggy-ride behind his favourite mare
snuggling close to Mamma
or a sleigh-ride under bearskin
close to friends
behind that steaming snorting pair
back to those hills, those forests,
that tongue, those *plaints*
of which he sings.

Shulamis Yelin *is a well known poet living in Montreal.*



"ARGUS" BY ETHEL ROSENFIELD GALERY LOUISE SMITH, TORONTO